Zions Herald

THE INDEPENDENT METHODIST WEEKLY

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

MAY 21 1941

Harvard-Epworth Methodist Church

CAMBRIDGE

Seat of New England Conference, 145th Session

See page 496

Jan 42
Union Theo. Libra
Broadway at 120
New York, N.Y.
Apr 42

FOUNDED 1823

MR. EDITOR

Did Not Forget Their Church

We have been worried a great deal lately about who would take care of the Methodist boys in the army. The Washington Boulevard Church, West Roxbury, suffered a severe loss last fall when the president of the Epworth League, Joseph David, and the treasurer, Harold Barnes, went with Battery C, 211th C. A., to Camp Hulen, Tex.

Naturally, they have been thinking about the young people in the League, and they sent word recently that an additional delegate should go to Lasell Institute at Auburndale in June and they would pay the way of that delegate. They knew where their own lives had been greatly blessed, and they wanted others to share. GEORGE L. DAVIS,
Pastor Washington Boulevard Church.

Newtonville.

Helps Us to "Make a Showing"

Your editorial "On Making a Showing" goes to the heart of the matter in the next to the last paragraph where the exhortation is given to "make a showing for Christ rather than for self," but in this world of grab and get a man is placed against his own record as shown by the published facts and figures, and by that he stands or falls. It is often difficult to produce a true balance sheet. One brother goes to a church, does excellent work in rehabilitating the property, and neglects to get an increase in salary. His successor, relieved of the previous problems, has the salary raised. Another brother goes to a critical situation and after much difficulty puts the church on an even keel—and his successor sails on the top of the wave, with great credit. A third brother goes to a district where the tide is racing in; population is increasing, suburbs are opening rapidly, earning and spending are free and fluid. He inherits a situation in which a good showing is inevitable, and praises come his way. We need more than heart-searching; fact-finding (and knowing) is also in order.

In the meantime, here is my renewal subscription to the HERALD to enable you to "make a showing." ITINERANT.

Confusing

Like most pacifists, Frank C. Hawes writes lovely phrases but says nothing to give non-pacifists an idea of the practical in their program. "Loving one's enemies" is a very high ideal indeed, and I am all for it. Nevertheless it doesn't adequately meet the situation unless there is a practical application a little more constructive than non-resistance.

Also, while I am writing, I should appreciate some explanation of the inconsistency of certain pacifists who are quite willing to accept jobs in factories making the equipment and ammunition necessary to those who fight on the battlefield, but themselves will not register for the draft. I fought in the last war, and I have never been able to reconcile the attitude of Quakers who refused to join the army but were quite willing to work in hospitals and help restore wounded soldiers to health, that they might return to the battlefront and fight again. It all seems so confusing. ARTHUR B. DEWBERRY,
Pastor Methodist Church.

Sayville, L. I., N. Y.

In Memoriam

The Ladies' Aid Society has gone. The manner of her going was in keeping with her character. She slipped away unobtrusively. Her eye was not dim or her natural force abated. Memorial services for her were appropriate and touching. Happy occasions these were; for, "when heroines die, it is not meet to make them mournful obsequies." We folded her toil-worn hands reverently and put garlands on her high, serene brow. We sang her own favorite hymns: "Work, for the night is coming," "A charge to keep I have," and "Take my hands, and let them move." The Ladies' Aid Society of —— Methodist Church! Born ——; departed this life in peace, 1940. True and tried and loyal, the Mother Superior of our Methodism. She had Martha's hands, but she had Mary's heart. She served parish suppers, ran rummage sales, held quilting bees, furnished parsonages, retired church debts. What a neighbor she was! She brought us flowers and dainties when we were sick. To the parsonage babies she was "Auntie," beloved and solicitous; sometimes oversolicitous, perhaps. Yes, and she put butter and a home-baked loaf and sweet, fresh cottage cheese in the parsonage larder for the incoming preacher. Many of the daughters of the church have done valiantly, but she excelled them all. May her mantle fall upon the shoulders of her prepossessing successor. W. S. C. S.! in hours when the flame burns low, muse upon her record and, as a loyal daughter of the church, do the best you can. And let us all have a hand in chiseling on her headstone the words of triumph, "Blessed are the dead who die in the Lord," "The righteous live forever." J. H. G.

Substitute for War

In all the discussions of peace and war, pacifism, etc., one very important fundamental consideration is generally overlooked. It is not enough simply to condemn war. People will agree with all that is said against war, but yet go on resorting to war as the final arbitrament because they do not see any other way out. Can the way out of this dilemma be found?

It is not enough simply to say, I will have nothing to do with war, I will refuse to fight. What, precisely, are you willing to *do* to accomplish the same end that is sought to be accomplished by means of warfare? Provide a reasonable, workable substitute for war as an arbitrator, and you will avoid most, if not all, of it.

Such a substitute I believe can be found and set up in an international agreement. It should include a World Court with power to adjust grievances (power would have to be delegated by nations to the court); it would have to be backed up, at least at the beginning, by an international police force posed of army and navy units from di countries. If such a court were set adjust grievances and given power to e its decisions, the rest of the way wou clear to prevent nations rising in war a others to adjust a real or fancied grieva

In order to make such a World practicable, we as a nation should ha quit our isolation forever and throv entire weight behind it. If we once ma our minds to do just that, I have no f the outcome. The political ingenuity, cration, and devotion which found a w unite thirteen antagonistic, warring, l colonies into one nation, could find a w unite warring nations and races int world cooperative framework by provic legal means of settling quarrels, with th of establishing justice and securing tra lity for all.

I am not minimizing the difficulties; are very great, but the spirit of Chr cooperation and understanding could them, if once set to work at the task.
R. I. GRINDI

Westerville, Ohio.

Two Observations

There are two observations I wish to in regard to the ritual for the recepti members. The first is that the praye those coming into our church from an evangelical church has been dropped. last it appeared was in the Disciplin 1936. Personally, I think that was a prayer and quite appropriate. I should li see it restored to the ritual.

The other is that, whereas the Disci makes provision for affiliated membersh makes no mention of it in the ritual. I the idea of affiliated membership is a one, and I have used it in the cases of s teachers and others. I should like to mention of, and a prayer for, such mer ship in the ritual for reception.
SAM HEDRI
Pastor Rosedale Methodist Ch

Kansas City, Kan.

Searching Excerpts

For concise language, as well as cr clear thought, few articles will surpass Heresy of Pacifism," by Lynn Harold Ho Most searching are the following excer

"He (the Puritan) asserted judgm and forgot love, just as the pacifist asse love and forgets judgment."

"The tendency of contemporary pacifi to apologize for Hitler's Germany and blacken the record of Britain is a natu by-product of a view which makes holders so uncomfortable when c fronted by ethical thinking that th begin to water down uncomforta facts, go on to confuse these same fa and at last actually misinterpret them."

". . . it will be hard to conclude that can deal with bad will when we meet in its worst barbarous forms witho resort to the use of force."

"They (pacifists) must be given a pla in the church because of the actual tru to which they give a mistaken and o sided emphasis."
G. ALBERT HIGGI
Pastor First Methodist Ch

Greenfield.

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXIX ★ BOSTON, *Wednesday, May* 21, 1941 ★ NUMBER 21

"I Look Ahead . . ."

CLARK W. HUNT

inisters are having their inning as far as books about n are concerned. "Forty Years a Country Preacher," e Foot in Heaven," and several others have found a m reception in the lives of church people, and indeed, e non-church people. Nor should I want it otherwise, oo long the minister has been taken for granted, pic- d only as the Casper Milquetoast of the cinema roused idnight to meekly perform a marriage ceremony, and red to in print only in the obituary or marriage mn as "the officiating clergyman."

freshing as this modern trend is, I find myself wonder- if too much literature may not be devoted to the past e Christian ministry, and too little to its future. Lest misunderstood, I hasten to add that I am the first to gnize the fine heritage that is handed down by a ious generation of ministers to the new crop of logs. My father is a minister, and the fact that I have wn him and watched him at work is of immeasurable to me in planning my own ministry. But I must add conviction that I in 1941 cannot and should not be an t reproduction of my father in 1935, or of George B. ert in 1930, or of a William H. Spence in 1925.

am a theological student. As far as intricate theology the handling of a church are concerned, I am as green e lawns in June seem through colored glasses. I am e aware of my inexperience and my immature years it still I have some ideas. Perhaps, in years to come, I l discover that my ideas are quite impractical; if so, I I shall have the grace and the wisdom to abandon n. At any rate, with all the influx of writing from the dpoint of a minister looking back, I shall be pardoned, aps, if I look ahead.

y first reaction as I look ahead is that there are many gs about the ministry which do not present a pleasant pect. Not that I can necessarily change them, but I am rmined to give my theories a try.

the first place, I do not like the "shrewd politics" "big deals" that go on among ministers. I heard a lay- who was watching a group of ministers go away a ministerial meeting remarking, "Well, to hear n talk, you would certainly think that they were pro- ing a horse race, 'fixing' the races so that a certain horse would win one race, and another the next." Too much of the ministerial ethic is summed up in the words of an uneducated rural minister who remarked, "Well, I'm going to Conference, and if there's any strings to be pulled, I'm going to pull 'em." One grows weary of hearing ministers talk of how they are going to advance thus and so, by bringing pressure to bear here, and the right influence there, as though they were plotting strategy in a military campaign. We do not need any union organizing among our clergy, for we already have some very powerful unions of clergy, into which it is rather difficult to break. What a refreshing experience it is to find a minister who is not overly anxious about how big a salary increase is entailed in the next potential move. The ministry is not a game of checkers, whereby the ministers as players try to outsmart their opponents, getting themselves crowned on the "king" row.

Another of my pet dislikes is the "racket" in which some ministers engage with respect to funerals and weddings. Granted that many ministers are underpaid, nevertheless I can see no justification for the exploitation of sorrow by a minister, or for the operation of a marriage machine that turns out couples like a Ford assembly plant. Why on earth members of the church who support it should be expected to "grease the palm" of the minister who officiates at a funeral in their family is beyond my powers of imagination. Perhaps if he is called upon to officiate in a non-church farmily, and is offered a fee for his services, that might be somewhat different, but here the family's ability to pay should be the criterion.

My conception of marriage is something very sacred—not some quick mumbo-jumbo which a "parson" performs over a strange couple stopping at the parsonage late at night; the minister anxious to collect a few dollars, the couple nervous and anxious to get it over with. The ideal would seem to be to talk at length with couples who honor a minister by asking him to officiate at the ceremony that makes them one, and then be at their service as counselor in the months and years of wedded life. I do not wish to judge the success or failure of my ministry by the number of weddings or funerals and the net fees accruing there-

(Continued on page 491)

WORLD'S GREATEST SERMONS

Paul the Ready

CHARLES HADDON SPURGEON

I am ready.—Romans 1:15.

I think Paul might have used these words as his motto. We had once a Saxon king called Ethelred the Unready; here we have an apostle who might be called Paul the Ready. The Lord Jesus no sooner called to him out of heaven, "Saul, Saul, why persecutest thou me?" than he answered, "Who art thou, Lord?" Almost directly after, his question was, "Lord, what wilt thou have me to do?" He was no sooner converted than he was ready for holy service; and "straightway he preached Christ" in the synagogues at Damascus. All through his life, whatever happened to him, he was always ready. If he had to speak to crowds in the street, he had the fitting word; or if to the élite on Mars' hill, he was ready for the philosophers. If he talked to the Pharisees, he knew how to address them; and when he was brought before the Sanhedrin, and perceived the Pharisaic and Sadducean elements in it, he knew how to avail himself of their mutual jealousies to help his own escape. See him before Felix, before Festus, before Agrippa, he is always ready; and when he came to stand before Nero, God was with him, and delivered him out of the mouth of the lion. If you find him on board ship, he is ready to comfort men in the storm; and when he gets on shore, a shipwrecked prisoner, he is ready to gather sticks to help make the fires. At all points he is an all-round man, and an all-ready man; always ready to go wherever his Master sends him, and to do whatever his Lord appoints him.

Here we have Paul's readiness to work. "So, as much as in me is, I am ready to preach the gospel to you that are at Rome also." He had preached the gospel in a great part of Asia, he had crossed over into Europe, he had proclaimed the Word through Greece; and if ever an opportunity should occur for him to get to the capital of the world, whatever might be the danger to which he would be exposed, he was prepared to go. He was ready to go anywhere for Jesus, anywhere to preach the gospel, anywhere to win a soul, anywhere to comfort the people of God. "I am ready." There is no place to which Paul was not ready to go. He was ready to make a journey into Spain; and if he did not come to this island of ours [Britain], which is a matter of question, undoubtedly he was ready to have gone to the utmost isles of the sea, and to lands and rivers unknown, to carry his Master's mighty Word. Are we as ready as Paul was to go anywhere for Jesus, or do we feel that we could only work for Christ at home?

If you will kindly turn to Acts 21:13, you will read, in the second place, of Paul's readiness to suffer. He says, "I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." This is perhaps a greater thing than the former one; to be ready to suffer is more than to be ready to serve. To some of us it has become a habit to be ready to preach the gospel; but here was a man who was ready to suffer for the name of the Lord Jesus; so ready that he could not be dissuaded from it. He must preach the gospel; but why must he go to Jerusalem? All the world was before him; why must he go to persecuting city? Everybody told him he would bonds and imprisonment, and perhaps death; but he nothing about all that; he said, "I am ready, I am re

Beloved friends, are we ready to be scoffed at, t thought idiots, to be put down amongst old-fashioned sils? Perhaps so. Are we ready, if we should be requ to do so, to lose friends for Christ's sake, to have the shoulder for Christ's sake? Perhaps so. Are we also r if it be the Lord's will, to go home, to be carried ups and to lie there for the next three months? Are we r as that poor woman who said, "The Lord said to 'Betty, mind the house, look after the children,' and it. By and by, he said, 'Betty, go upstairs and cough tw months.' Shall I not do that also, and not complain, is all that I can do?" "I am ready." You remember is on the seal of the American Baptist Missionary Soc an ox with a plow on one side and a halter on the o ready for either, ready to serve or ready to suffer. You not come to the highest style of readiness till you are r for whatever the will of God may appoint for you. Un iness for this point of view is very common; but it sh unsubdued human nature.

The third passage I must now quote is not exactly same in words; but it means the same as the other tells us of Paul's readiness to do unpleasant work. I afraid many of God's servants fall short here. The pas is in 2 Corinthians 10:6, "And having in a readines revenge all disobedience, when your obedience is fulfil The church at Corinth had sunk into a very sad condi It was a church that did not have any minister; it ha open ministry, and nobody knows what mischief com that kind of thing. Paul recommended what a min could do for them; for he said, "I beseech you, breth (ye know the house of Stephanas, that it is the firstf of Achaia, and that they have addicted themselves to ministry of the saints,) that ye submit yourselves such." They were too gifted for that, and everyb wanted to speak. When a church is all mouth, becomes of the body? If it were all mouth it would sin become a vacuum, nothing more; and the church Corinth became very much that. It was nobody's busi to administer discipline, for it was everybody's busin and what is everybody's business is nobody's busines we well know; so no discipline was administered, the church became what we call "all sixes and sevens stands in the Scriptures forever as a warning against method of church government, or, rather, of no ch government at all.

Paul, when he went among these people, determine administer discipline, and to try to put things right. was not going to Corinth with a sword, or with any ca weapon, or with anything of unkindness or hasty tem but he was going with the Word of God. He wrote, " weapons of our warfare are not carnal, but mighty thro God to the pulling down of strongholds"; and he mea go among the Corinthian professors and pull down

ıghold of heathen vice that had entered the church to an extent that even at the Lord's table some of them e drunken. Paul meant to deal honestly with all who e dishonoring the name of Christ. Now, dear friends, eak especially to brethren whom God has put into the istry, or put into office in the church, are you ready this unpleasant duty? Oh, it costs some of us a great to say a strong thing! Perhaps we cannot say it at all ıout getting into a temper; and we had better not say it ll. It is not easy to have firmness in the language com- d with sweetness in the manner of uttering it. It is to congratulate friends, it is not difficult to condemn n in the gross; but it is another thing to speak person- and faithfully to each erring one, and to be assured in own souls that, as far as we have any responsibility in matter, we will not tolerate an Achan in the camp, and not have evil done knowingly in the house of God. It ıld be our endeavor, as God has made us overseers, to overlook things that are evil, but really to oversee ything that is committed to our charge, and to try to right whatever is wrong.

ow, once more, will you kindly turn to 2 Timothy where you have a verse well known to you all, "For ı now ready to be offered, and the time of my depar- is at hand." Paul was ready to die; he was ready to e his cable from earth, and to sail away to the haven ıe blessed; and well he might be, for he could add, ave fought a good fight, I have finished my course, I kept the faith: henceforth there is laid up for me a n of righteousness, which the Lord, the righteous e, shall give me at that day; and not to me only, but all them also that love his appearing." Beloved ıds, we cannot be ready to die unless we have been ıt how to live. We who are active, and have talents to and health and strength with which to use those ıts, must go on with "the greatest fight in the world" ve can say, "I have fought a good fight." We must go unning the Christian race till we can say, "I have ıed my course." We must go on guarding the Word od, and holding fast the truth of God, till we can say, ıve kept the faith." It will be hard work to lie dying have been unfaithful. God's infinite mercy may come ıd forgive and help us; and we may be "saved; yet so fire"; but if we would look forward to death with ct readiness, having no dread or fear about it, but as ready to die as we are to go to our beds tonight, we must be kept faithful to God by His grace. The must keep us, and we must keep the faith.

t me show you now that Paul's readiness arose from lent principles.

for Paul's readiness to preach, I should trace that to olemn conviction of the truth of the gospel. If a man thinks it is true, he will not care whether he preaches does not preach it; but if he knows it is true, then he preach it. I do not think we need find much fault people nowadays for being too positive and dogmatic the truth of God; the present current runs in quite ıer direction. A feeble faith, which might also be mis- for unbelief, is the common thing; and hence there great readiness to speak. Paul wrote to the Corin- s, "As it is written, I believed, and therefore have I n; we also believe, and therefore speak." If I get a of a thing, and know it is true, then I must tell it to s. The backbone of the preaching of Christ is a con- n of the truth of Christ.

ıl also had a dauntless courage in this matter. He "Woe is unto me, if I preach not the gospel!" Whatever happened to him if he did preach it, he had counted the cost, and he was quite ready for all the consequences of his action. He had a holy self-denial; so that he put himself out of the question. "I am ready for anything; I am ready to preach this gospel, if I am stoned, if I am thrown out of the city as dead, if I am imprisoned, if I am sent into the den of Cæsar at Rome." Paul was ready because his courage had been given him of God.

Paul had, besides, such love for men, whether they were Jews or Romans or any other people, that he was ready to go anywhere to save them. He had also such zeal for God that it was a happiness to him to think of going to the furthest region if he might but preach Christ where he was not known; not building on another man's foundation, but laying the first stone of the edifice himself.

But how ever did Paul screw himself up to be ready to exercise discipline? That is, to me, the ugliest point of all. How could he bring himself to be able to do that? I think it was because he had not received his gospel of men, nor by men; and he had learned not to depend upon men, nor to look for their approval as the support of his life. He was able to lean on the Saviour and to walk alone with his Lord. So long as he had Christ with him, he wanted nobody else. Paul had learned the fear of God, which casteth out the fear of man.

But how came he to be able to say that he was ready to die? I will not dwell upon that. I have already told you that he felt ready to die because he could say that, as far as he had gone, he had finished the work God gave him to do, and he had kept the faith. Ah, dear friends, it is nothing but keeping faithful to God that will enable you to treat death as a friend! One dereliction of duty will be sufficient to rob you of comfort. When a traveler is walking, a very small stone in his shoe will lame him; and a very small offense against the integrity that God requires of His servants may do us great mischief. May the Lord in mercy and love keep us right! If He teaches us how to live, we shall know how to die.

It is not dying that is the great difficulty; it is living. If we are but helped to fight the good fight of faith, to finish our course, and to keep the faith, we shall die right enough. A good woman asked Wesley, "Do you not sometimes feel an awe at the thought of dying?" "No," he replied, "if I knew for certain that I was going to die tomorrow night I should do just exactly what I am going to do. I am going to preach (I think it was) at Gloucester this afternoon and this evening; and I shall go to lodge with friend So-and-so, I shall stay up with him till 10 o'clock, and then I shall go to bed; and I shall be up at 5, and ride over to Tewkesbury, and I shall preach there, and shall go to friend So-and-so's for the night, and I shall go to bed at 10 o'clock, and whether I live or die, it does not matter at all to me, for if I die I shall wake up in glory. That is what I am going to do, whether I live or die." It was said of Mr. Whitefield that he never went to bed at night leaving even a pair of gloves out of its place. He used to say that he would like to have everything ready in case he might be taken away. I think I see that good man standing with a bedroom candle in his hand, at the top of the staircase, preaching Christ the last night of his life to the people sitting on the stairs, and then going inside the room and commending himself to God, and going straightway to heaven. That is the way to die; but if you do not live like Wesley and Whitefield lived you cannot die like Wesley and Whitefield died. May God grant us grace that we may be perfectly ready to die when the time for our departure is at hand!

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
T. T. BRUMBAUGH
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
CARLETON LACY
FRANK R. HOLLENBACK
PAUL MORRISON
JOHN OWEN GROSS

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Breaking New Ground in Ethics

Professor Irl Goldwin Whitchurch of the Department of Ethics and Philosophy of Religion in Garrett Biblical Institute, in his recent ethical study "An Enlightened Conscience,"* reveals himself a pioneer. The conviction that underlies this book is the author's thought that no real consideration has been given to a thorough understanding of moral experience. Instead, the good character that Christians possess is too often theirs by reason of "a common-sense moral heritage which belongs to a contemporaneous culture," rather than an "achievement . . . traceable to a distinctively Christian consciousness." The Christian faith, in the author's mind, has undoubtedly been productive of moral values. But these have been accidental and incidental—not accomplishments secured directly.

There are, however, grave difficulties in the path of those who would make our religion the immediate instrument of moral growth. One of these is the assumption that it is divinely revealed through a church, a book, or a personality. Another handicap, at least for Protestants, is the problem of wisely defining the authority of the Scriptures without an interpreter. What is needed, then, in the opinion of this teacher, is a new approach to the Bible so far as ethics are concerned. To him, "the Scriptures contain invaluable source material on the universal moral situation. . . . (They) shed one increasing light upon what is primary in man's moral experience." The ethical lapses of the church as occasionally evidenced in its prayers and hymns require the constant reitera-

*AN ENLIGHTENED CONSCIENCE. By Irl Goldwin Whitchurch. Harper & Brothers: New York. Price, $2.50.

tion of the righteousness of God interpreted b moral integrity of Jesus.

In the light of these presuppositions, Dr. V church blazes new intellectual trails as he applie ethical findings of the Testaments to the nee character-growth today. What he seeks is the dev ment of an enlightened conscience. All his cha piquantly written, form an invaluable contributi this end.

This Week's Preacher

In Surrey Gardens music hall in London, Ch Haddon Spurgeon (1834-1892), this week's H preacher, when he was at the height of his power to preach to congregations numbering from sev ten thousand. At the early age of twenty-two he the most popular preacher of his day. One of the notable services in his great career was that hel the day of national humiliation for the Indian M in 1857, when Spurgeon preached at the C Palace to 24,000 people. He opened his Metropo Tabernacle on March 25, 1861. The building 30,000 pounds and accommodated 6000 worshi Denied systematic theological training, Spurgeon cated himself and became an exponent of a r narrow Calvinism though in most other respec was broad-minded. Many of his sermons were lished in volumes with striking titles like "The S and Trowel," "John Ploughman's Talks; or, Advice for Plain People." Though an ardent Ba Spurgeon repudiated the doctrine of baptismal r eration, holding with the Methodist teaching baptism is only "an outward sign of an inward w ing." His sermon "Paul the Ready" (see pages and 485) is an excellent illustration of his vivid and unique treatment.

"Good Will Ineffective"

With considerable surprise the church world lea last week that Dr. Charles R. Joy, European direct the Unitarian Service Committee, who in 1917 burned in effigy on the steps of his Portland, M church for condemning America's warlike acts, abandoned his pacifist position. He said in a interview on Thursday:

> I regret it exceedingly. But what I saw happening i Germany and Russia causes me to state that, good bad, I'm not a pacifist any longer. It has been demo strated to me that we can't, at this time, depend up good will between nations to keep the world at pea

In 1917 Dr. Joy said:

> I believe that I have as much love for this country ours and for her institutions and for the flag that repr sents her as any man or woman in this room, and y I would prefer to see the flag of Germany or Japan flyi over the Capitol at Washington rather than witness t sacrifice of a great ideal.

On Thursday he branded Germany a distinct m to the safety and security of America. His observa abroad for eight months convinced him, he said, two such countries as Germany and Americ bound to clash.

GREAT MEN AND SMALL

hat constitutes real greatness? There seems to be derable confusion in these days concerning the r standards by which to measure high motives ofty achievements. We use the word "great" with going facility but with little discrimination. "He reat man," we say without much thought about ing except some particular feat with which he rrested public attention. "Great! great!" we cry someone makes a striking proposal, though we given it only a casual first hearing. Sometimes it rs almost as though we were living in the land osy-turvy when we stop to reflect upon popular ates of great and small.

ne men inherit "greatness"; that is, they are into prominence by the very force of the circum- es into which they are born. Such are those who into large inheritances from their forebears. wealth compels attention and a certain amount oservience from their fellow men. Others there ho become "great" by accident. They cash in on ery ticket. They happen to be next, though not ent, to a great man who suddenly dies, and being in line," they slip into a position of power and nce for which they may in fact be sadly ill-fitted. other men acquire greatness by seizure. They aggressiveness though they may possess only a cum of brains, and by drive and bluster they y take power and then hold it by brandishing a There are some persons who come to be known at leaders through that now familiar technique build-up." When it suits a group to capitalize on n because he is smooth-mannered or talks well, good looker" or possessed of personality, they to give him publicity, to exalt him in every way ery opportunity in order that he may acquire to serve their ends. Greatness, as the world ures it, is like a snowball, for it gathers size and ssiveness as it rolls along. "Nothing succeeds like s." It often happens, therefore, that a clever man prospers in his given line of work, increasingly to be regarded as an exceptionally deep and ul personality.

let us look behind the façade and "front" of pop- greatness. What do we see? We behold in most ces a puny smallness. These men are not really They are sometimes outright frauds, often cheap ions, frequently inflated little men. Try them hey have one-track minds, though at times they e us into believing that their intelligence is as old in its ramifications as a metropolitan hal. Their grasp we thought was of world-wide rtions; we now discover that it is provincial. sympathies, in so far as they have any, are sadly limited; their polish is a thin veneer. They talk shop, and when the conversation veers away from their immediate interests, they are lost in the woods. They see only what is in front of them, and are incapable of the long-range view. Small men they are, walking about in intellectual and spiritual clothes several sizes too big for them.

Contrast true greatness with this spurious greatness. There are great men. To be sure they are not in the majority, but quality in this instance more than makes up for quantity. We must not allow ourselves to grow cynical as we watch the parade of the wooden soldiers —the small men—goosestepping behind the big bass drum. Look at the great men of history; look at the great men of our own day and take heart. Great men remind us of God and restore our faith in humanity. They stimulate a new belief in these abstractions, truth, love, justice, and mercy. They bring assurance that our confidence in intellectual processes is not misplaced.

But it should be pointed out, in passing, that we are all a strange mixture of good and bad, of strength and weakness, of ignorance and wisdom, of smallness and greatness. The difference lies here, that in great men the elements of idealism and vital power are in the ascendency, while in small men they are suppressed or relegated to second place. The man called great is he who has learned the secret of overcoming the smaller self and giving opportunity for the expression of the greater self. And what is that secret? What makes a great man? There is something in blood. If a man would be great, let him choose a good grandfather. There is something in surroundings, especially in the early surroundings of a man's life. There is something in education and training. A man's home often makes or breaks him. But there is a still deeper element in the mystery of greatness. Other things being equal, everything depends upon motive. Said Jesus, "Blessed are the pure in heart: for they shall see God." Commenting on this passage, Dr. William Fairfield Warren, founder and first president of Boston University, wisely observed that the text could be reversed without doing violence to the truth, so that it should read: "Blessed are they that see God: for they shall be pure in heart." The honest man, the sincere man, the guileless man who loves truth more than anything else, and is willing without reserve to do the will of God as he sees it, is on the highroad to greatness.

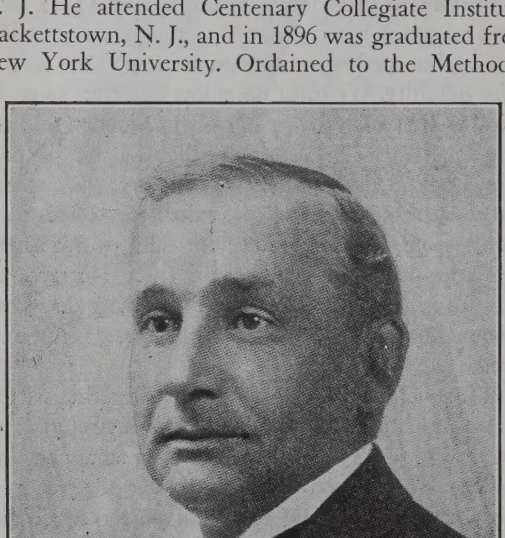
We need to claim our own divinity. In the words of the gospel, when once a man has given right of way to the pure motive, to the Christ-consciousness within him, "all these things shall be added unto" him. He is prepared for the acquirement of comprehensive intelli-

gence, emotional richness, and indeed of all those added elements which create strong and effective personality. Greatness—true greatness—in the last analysis is godlikeness.

Pastor-Bishop

Elected to the episcopacy on a brilliant reputation as a shepherd of souls, Bishop Charles L. Mead, who died on Saturday of last week in Kansas City, Mo., deserves the name pastor-bishop. He was not only a great pastor but also a very attractive preacher.

Bishop Mead was born July 20, 1868, in Vienna, N. J. He attended Centenary Collegiate Institute, Hackettstown, N. J., and in 1896 was graduated from New York University. Ordained to the Methodist



THE LATE BISHOP CHARLES L. MEAD

ministry in 1895, he was admitted into full membership in the Newark Conference in 1897. He served First Church, Baltimore, Md., from 1909 to 1913, when he was transferred to Madison Avenue Church, New York City. The following year he was appointed minister of Trinity Church, Denver. After a pastorate of six years in the Colorado church, he was elected bishop at the General Conference held in Des Moines in 1920 and assigned to the Denver Area. Twelve years later the General Conference sent him to the Kansas City Area, where, as bishop of the Methodist Episcopal Church and later of the newly united Methodist Church, he completed a total of eight more years. He was retired by age limitation in 1940.

Bishop Mead received the doctorate of divinity from Syracuse University and from the University of Colorado and the doctorate of laws from the University of Denver and from Central College.

On June 10, 1896, Bishop Mead was married to Eleanor M. Smith. He is survived by his widow, three dauhters, Mrs. E. R. Clinchy, Mrs. H. H. Frantz Mrs. R. K. Miller, and two sons, Charles L. Mea and Robert S. Mead.

Word received Saturday afternoon announced funeral services would be held on Tuesday after at Trinity Church, Kansas City.

World Service Figures

World Service books as closed for the mon April reveal the fact that the church is $556,2 below its giving for the previous fiscal year up to 30. Says the treasurer, Dr. O. W. Auman, "a mini of $1,239,355.79 must be received in the month of if we are to equal the income of the three me Methodist denominations for the last fiscal y Here is the "breakdown" of the situation as it r to the Northeastern Jurisdiction and the Boston

	Paid last completed fiscal year	Paid this fiscal year to date Jun. 1-Ap. 30	Am needed May equal
Northeastern Juris.	$1,444,362.45	$1,035,609.79	$408
Boston Area	104,378.09	75,902.98	28
Maine Conference	14,731.41	13,866.17	
N. E. Conference	49,507.63	30,657.83	18
N. E. Southern Con.	30,282.89	25,569.50	4
N. H. Conference	9,856.16	5,809.48	4

High Point in Printer's Art

One of the best examples of publicity "layout the printer's art is furnished in a beautiful sixteen book entitled "The Road Ahead" which has been received at the HERALD office. It surveys the gram of service by the united Publishing House united Methodist Church." Produced in an exc color combination of black, green, and yellow, Road Ahead" is very attractive, and will, we pr be widely read and admired. Pictures of the publi agents and their associates, the official editors church, and the various regional managers adc pages. Two maps help the reader to understand completely the information contained in the text

A Story by a Jew

On page 490 appears a short story bearing th "War Reflection." It was written by Emanuel berg, a Jew, who in submitting his manuscri publication wrote the editor: "This may seem strange request of a Jew to a Methodist periodic I should like to have you publish this short pi fiction if you deem it worthy." It is "worthy."

Oil

It has been said again and again that the ou of the present war will depend almost directly question of oil supplies. The oil wells of the U States last year yielded 1,351,847,000 barrels of petroleum; the rest of the world produced 794,2 barrels. Just now the subject of oil transportat coming to the fore. Fifty of the country's ta have been transferred to the British Government loss will make it somewhat difficult to get oil sp from Texas to the East, according to producers

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

ient Creeds and This Modern Time

Christ is the same yesterday and today, yea and forever.—ws 13:8 (American Standard Revision).

w often do we hear it said that the ancient beliefs e church have no appeal nowadays, that the creeds ristendom are without meaning or value for the men day. What we need, therefore, is a frank abandon- of these outworn forms and the creation of new s, new theologies, yes, new religions which express leas and meet the needs of these modern days of

w, there is some truth in this. Every age has its own ar forms of thought which are the means by which s to understand itself and the world. These forms and are in turn shaped by the institutions which are lso characteristic of the age. They mold its language he figures of speech by which its great underlying are expressed. Since this is true, it follows that each ation finds difficulty in understanding the genera- hat are past. The man of today finds it hard to com- nd his grandfather, even when that worthy is present flesh, for the grandson does not think or speak or is world as his grandfather did and does. But while all true, it is quite another thing to say that the dif- e is so great that every age must begin all over again, an entirely new set of problems with an entirely et of tools. That would mean that there is no endur- ality, that nothing is above change.

fact is, of course, that human nature does not greatly e and that the problems which faced the men of ousand years ago are substantially the same as those we face. It is true also that the whole structure of n is based on the belief that above and beyond the lering world of change and decay, which shapes and es itself in new patterns for each new age, there are and changeless realities which are always the same lay and today and forever. The changing patterns ly express these enduring realities, and hence the eaning of any of them can be grasped only by the ension of the reality of which any given pattern is e momentary appearance. The great religions assert ey have a revelation of the eternal truth by which ave a solution of the problem of life's meaning and clue to its proper goal. It is the central affirmation Christian faith that in Jesus Christ there is the revelation of the Eternal God, the ultimate Real-

means that the Christian creeds claim to be expres- f the truths that are above and beyond the stream ge. The ancient creeds have thus their message for odern time, and it is a message which the modern eeds, and needs supremely. For if there are no principles which the men of every time can grasp ently, then human life is and must be essentially t meaning and without dignity. Just think of what d mean to say that there is no meaning that persists through all the changes that separate one generation from another. That is another way of saying that there is nothing beyond the flow of time, nothing that continues unmoved and unchanged by that flow, or at least that such things, if they exist, are beyond human knowledge. But say that and you say that each human generation and each of its members are just so many drops in the stream of time or so many straws borne along on its surface. They are completely at its mercy since they cannot withdraw from its whirl to chart its whole course in the light of the contemplation of the eternal realities through which it flows.

Without meaning and without power or independence, the individual and his generation are without any valid claim to be treated as anything more than units in a process that moves on without any direction that they can understand, a process to which, therefore, they can make no intelligent contribution. If each new time must create an entire new faith, it might as well spare itself the effort. There is no faith worth the having if it is completely at the mercy of the stream of time. Then indeed, as once the Greeks of old said despairingly, God is dethroned and Whirl is King.

The Christian church, therefore, may need to reinterpret its creeds, but it must not abandon their substantial meaning if it is to be of real service to the modern time. In its beginnings it assured the ancient world that Whirl was not King, that God still reigned. It must be able to say the same thing to our own time, which needs not more change but a better anchorage. If the ancient creeds ever were true, they are true still. If the church ever had a gospel, it has it still, and it is the same gospel.

That gospel is the good news of One in whom there dwelt all the fulness of the Godhead bodily. That is to say, it is the story of One in whom the Eternal lived in the midst of the stream of time. In a human life, subject to all the vicissitudes of history and suffering from all of its cruelties, Jesus Christ, born of a woman, crucified, dead, and buried, embodied the changeless and unconquerable Reality which gives to all life whatever dignity and meaning it has. "In him was life; and the life was the light of men." By His life and death and resurrection, He makes clear the way by which human beings can find the life which is life indeed, free from the change and decay that characterizes any given period of time. "As many as received him, to them gave he the right to become children of God."

If it is true that once upon a time the eternal love of God spoke in the life of a Man to the need of men, then it is something which is not to be outmoded, something which this modern age of ours ought to know. It is no new gospel that the church should be preaching, no bright and up-to-the-minute invention. It is the ancient gospel which, because it is rooted not in the shallow soil of the first century but in the great deeps of eternal Reality, is always new.

War Reflection

Fiction, but None the Less True

EMANUEL GOLDBERG

Despite the fact that it was a spring day with a season stranglehold on April, the heaven above the war-torn country had parted all morning to allow soft, melting bits of snow to wash the disconsolate world below. Such a dismal feeling this snow caused—how poignant memories of a languishingly long, cruelly cold, starvation-laden winter continued to stalk whatever survivors remained! Would true spring, with its forgotten fruits and abundant glories, never come? Ah, but then, this year, even if it did come, what was the use?

Yet, in the afternoon, an embellishing rejuvenation unfolded and the unhappy populace glimpsed fleeting beauty. The snow had melted into the ground, disappearing forever, quickly, like the many lives that were being snuffed out during the trying days through which the world was moving. A stunning, golden sun suddenly came out from behind the clouds, making a belated appearance against the painted background of a fanciful blue sky. Thus a new, cheerful day had arisen. All was well. Not even the fear of airplane bombings could mar the exotic fragrance of the moment.

The old woman, well-nigh seventy, looked out upon the day from the third floor of her temporary refuge. She had been unable to leave for home because of the poor weather, but mainly because air-raid precaution warnings had been sounded; a surprise enemy attack was contemplated upon the lifting of the storm spell. Now her worn, grayish eyes twinkled blithely, and her taut lips relaxed into a benevolent smile. She perceived the pleasant change of weather with scarcely any astonishment, even though such a deviation from customary spring fogs, in peace time, would have been regarded as wondrous. She seated herself by a table and almost unconsciously opened a small blue book that lay near at hand. Then, turning to a young man who was present in the room, she said, "God can do many wonderful things."

The youth of twenty summers glanced up cynically. His appearance was shocking. Through the lines of that hideously scarred face, it was almost possible, with reasonable discernment, to visualize the once clean-cut countenance of a sturdy, carefree college freshman—of just about an eternity ago. One staring, bloodshot eye retained the light of the outer world; a black patch covered the cavity where the other eye had been. Directing attention away from that cadaverous mask was impossible as well as cowardly, and likewise was futile, for a glance at the body below only revealed a twisted frame, an armless sleeve. That sensitive chin—one knew instinctively it must have been sensitive even before the tragedy. This appalling apparition had once been a manly specimen of idealistic youth; was it possible that he had witnessed the even more dreadful fate of a father and two elder brothers on a bloody battlefield?

Now he was gazing moodily through the window at the blue sky; then, a quick turning of the eye toward the old lady. Cynicism left the mask. Funny, this old woman, so kind to him, so helpful after mother and the two girls had met a bombing death—why, she was a total stranger last week, and now—now a compassionate, indispensable friend. And that little blue book—peculiar how she carried it with her. Almost like a Bible, only he k wasn't; too small, the cover, binding, paper, mu cheap. What was the title? Something about "Pea Love of Mankind." The youth beckoned, would she read a few passages?

A noticeable flush of elation lit up the old wo kindly face. He was pleased by his own thoughtful r Willingly, she would read, most willingly. Tre fingers quickly turned to a page evidently well-pe then she began in a voice that had often counseled the impersonal and imaginary youth of her fancy- youth radiantly real:

"What a wonderful being God is! He has His ca little joys. His troubles go on for years and years, t centuries, while the mortal perhaps spans sixty carrying such an 'insupportable' burden. Then man and all wearisome loads go; that is, except for God'

"God must worry over many lands, must overs works of all. He suffers when the good are crushe worries when the bad win out. He thinks and p defeat the bad and carry back the good. He cries o when avarice triumphs, but smiles contentedly when reigns.

"God lives in every home, bears every househol He budgets with Tilly Johnson as to how much should be purchased for the week, and how much go for a show. He struggles up the ladder of toi young Frank Jones, sweating at every job.

"His rest? I do not know—for when the sun goes in my broad land, it arises in another. And there o and only God goes on to do His tedious day's w without the needed sleep we humans get.

"How long can God continue this blistering pace ever, I say, forever, if. . . . If, because even God must over a godly world—ere He too realizes the laboriou And then He'll laugh when all is right, when all p can unitedly raise their eyes up to the heaven an 'What a wonderful being God is!'

"And God will go on forever."

There was silence in the room, though not the dered hush that often fell upon it during air raid youth was rigid in his chair, but a lump was swelli throat. That passage was enthralling, even if obviou dabbling of a novice. He questioned the old woma son, her only son, a priest, was the author. Now- was a curious glimmer in her eyes—now he was d volunteer victim for his country's cause; he was p lying in some rough grave upon no-man's land. A and he was dead; a man with such sublime thought bad! The youth shook his head. Then something him rose up; it wanted to cry out, to denounce the the passage the old woman had read, to disavow th that had deserted him, to mockingly admit his ow vious nurture for similar clerical ambitions, seen ages ago. His family was dead; he was a living c For that twisted frame was not he. But he did n out. He knew he was wrong. Somehow, he felt the r tion of what he now termed futility would come. To

only son, and yet . . . lucky fellow to be dead. And that ɔk, tired old lady, was it published at your expense? , I see, one copy—for your personal use, until God ains that you also join the boy. No wonder it is con- ıtly beside you.

Tears seemed to have simultaneously seized both. So elderly one again looked out upon the day and ıarked upon its loveliness. Watery films pulsated before youth's vision, and he thought: "What a truly glorious rld this is when such an old woman can yet perceive the greatness of God—when, though her life is fast ing upon this earth, though her very all has been lost he war, she still is awed by the change of hail to dew nd hate to love!" And so too the youth enjoyed the nders of God with the old lady; the one young yet old, other old yet young. And both prayed for release and ef.

uddenly a familiar sound was heard. The steady drone enemy airplanes overhead, the screeching raid warn- s! Another attack; bombs hurtling toward earth! The knew how to act, just what to do. There was no m, no unnecessary hysterics—just prayer. A half-hour error before the flying messengers of death abated and de ready to leave; a last-departing plane dropped its ructive cargo! Direct hit on a yellowish three-story lding!

When the wreckage of that ruined house was completely red several days later, the scarcely identifiable bodies a young man perhaps twenty years old and an old nan of about seventy were uncovered. Nothing of value ld be salvaged within the building. One man who aided he clearing found a little blue book, half-way between mangled corpses. Its pages were fire-eaten and ched. Only the title on the cover remained legible; it d, "Peace and Love of Mankind." The man grinned lonically; peace, he muttered, and love of mankind. It a parody. Love of mankind! But at these words the dened features suddenly grew strangely soft. It was a moment's metamorphosis, however, for the hard returned almost at once. Another air-raid warning sounding!

DAVID'S ELM

Norman C. Schlichter

He was a Vermont soldier of Revolutionary days whose d body was carried off the Bennington battlefield on a de litter of poles and boughs by his father and his two hers.

ohn Loring and his three sons were in this battle against m's Hessians, but David, the third son, fell just before victory came to his side.

Thirty miles through wild country these sorrowful ones ied their soldier dead from the site of the battle to r log cabin in the wilderness.

They reached home at nightfall the second day after battle ended, and the next day a grave was dug on a red knoll that faced the river.

The aging father had to conduct the memorial service e there was no minister anywhere near the settlement. few neighbors stood by the grave with the bereft ily. And, according to the story that has come down n one generation to another, John Loring placed his n Bible upon the rough homemade coffin, and then ated from memory certain passages of Scripture. He a great Bible-lover and knew many of these by heart. t came that memorable passage from Job: "For there is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground, yet through the scent of water it will bud, and bring forth boughs like a plant."

After Mr. Loring had quoted more Bible verses, which were not recalled beyond a generation, the coffin was lowered to its place. Some earth was then thrown upon it. Then Samuel, the only child of the dead soldier, came forward with a small elm tree.

The father waited until his grandson had planted the tree at the head of the grave, carefully packing the earth round it with his feet. Then he repeated these words: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." "And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

That was the end of the service.

The memorial elm soon became known as "David's Elm," and it was tended with loving care. Before Samuel was past middle life, it was a magnificent specimen of its kind. He attained a ripe old age, and at his death the tree stood out as a revered one in all that Vermont neighborhood.

Twenty years ago *The Youth's Companion* had this to say of this unique memorial to this soldier of the long ago, after noting that "David's Elm" was still a revered landmark: "At noon the children from the little schoolhouse not far away love to measure the tree's girth by joining their outstretched arms round it, and from a mile away in some directions and two or three miles in others, its great top can be seen ballooning into the sky, and its mighty column towering, like a veritable pillar of the House of David, to support its green canopy of shade, No bolt has ever shattered its strength, no blast marred its beauty; but through four generations it has whispered its great friendly secrets to childhood, comforted the laborer in the heat and the burden of the day, sheltered the dumb cattle, and been a living reminder that though a man die, yet shall he live again."

As we observe another Memorial Day, I like to reflect once more upon this open Bible on the coffin of this brave soldier of Washington's time. How thankful we may all be that the Bible is still an open book in our beloved land! But let us keep in mind that its enemies within and without our borders are stronger than they have ever been, so that we who love it should be more diligent than ever to proclaim our belief in it and to square our lives with its noble precepts.

"I Look Ahead . . ."

(Continued from page 483)

from, but rather I shall judge the success or failure of that phase of my ministry by the homes I have been able to comfort at times of sorrow, and the happy homes I may have had some part in establishing.

I am tired also of ministers' being "exempt" from this and that. I am convinced that ministers should be one with their people—should know the same problems and meet the same difficulties. There is an immovable barrier raised between the pastor and his people when they real-

ize that he is being accorded greater privileges than are they. How can I hope to preach an effective sermon on the horrors of war, when my congregation knows full well that I was exempt from the draft, secure in my comfortable room, while others were enduring real hardship and sacrifice? How can I discuss the high cost of living and resultant economic problems, when my parishioners know full well that I enjoy 30-per-cent discounts at the local stores? You may say that many ministers receive small salaries and they deserve discounts. But how about the carpenter or the plumber or the teacher in my congregation who is also underpaid? Why should the minister be accorded special privileges more than they?

Then there are those ministers who conform to all the folk ways and customs of the majority of the congregation —they grin and gossip at Mrs. Jones's tea; they air their Republican sympathies if the chairman of the Pastoral Relations Committee is a Republican, and they would not touch the labor problem in a local factory with a ten-foot pole, because a member of their official board happens to own the factory How can men like that even hope to remind the people of their churches of the Master?

But for all the unpleasant prospects before me, I find other equally pleasant prospects. Certainly a fair picture of the ministry is not one of politics, petty racketeering, exemption, and conformity. There are those who may be characterized by such a picture, but I sincerely believe that there are many more whose motives are perfectly sincere and Christian. When I contemplate the spirit of sacrifice and devotion and courage which governs many ministers I know, I am awed and made humble.

The years ahead do not promise to be easy years. A world in the throes of a life-and-death struggle; a country arming to the teeth; a society governed by aggressiveness and selfishness—such a framework seems hardly the ideal trellis upon which to train and cultivate the spirit of Christ.

Yet, for all my apparent skepticism, I do not feel pessimistic about the future of the church and its ministry. True, I see crises ahead—I see danger—I see hurts. Indeed, those words of Winston Churchill might well be applied to the ministers—"I can offer you nothing but blood, toil, tears, and sweat." I recall that it was under such conditions that Jesus lived. And in that one word "Jesus," I sum up my hopes and my ambitions, my aspirations and my expectations, For if, in the short years that I am privileged to minister to the wants of this world, I can portray something of the spirit of the Master, I shall have come close to my goal.

I am not, and I shall not be, interested in theological controversies and denominational disputes. I am not at all concerned about whether or not the whale swallowed Jonah. The God in whom I believe is quite capable of performing miracles, but my Bible is not rendered useless when the story concerning Jonah is omitted.

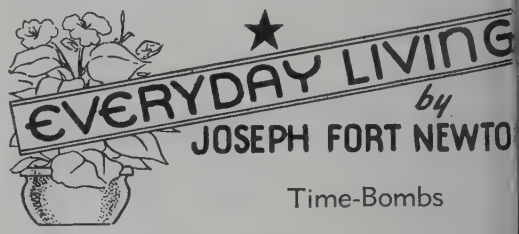
My life must be dedicated to the principle that Christ lived such a life that it is worthy of imitation and preaching. All preachers must preach weekly sermons, I suppose —but would that my actual life might be a far more eloquent sermon than anything I could preach on Sunday morning! In other words, I wish that I could be a signpost pointing toward Christ and His way of life.

A friend of mine the other day found a particle of foreign matter lodged in his eye. In vain he struggled for an hour to dislodge that particle; then three of his classmates worked for another hour, until finally one of them suggested that he go to the student infirmary, which he did. Going in, he told the nurse of his difficulty, and she quickly and deftly rolled back the eyelid and removed speck in an instant.

There are many "specks" lodging in the lives of pe today. Sometimes they are aware of them; sometimes are not. Ministers could do a great work if they to point out the Christian way with its power to ren the most obstinate and elusive "specks" from our lives. my ministry cannot stop with merely a negative emph I hope that I may have something to offer on a pos plane—something to supplant the unchristian "spe once they have been removed.

Ah, you say, here is a young upstart who think knows it all. No, I do not. For all I know, I may colossal failure as a minister. I am simply "betting my on the fact that Jesus presents the only way for pe today, and when I say "only way," I mean all the There is nothing very profound or unique in that s ment, but on it I shall base my ministry.

I look ahead . . . and I realize that if only one perso my ministry sees the Christlike way and follows the I shall not have gambled in vain.



Time-Bombs

If we are so intelligent, as we admit, why do we g deliberately fooling ourselves, and enjoy doing it?

When the supply of truth is not equal to the dem we manufacture, and today we have mass-productio lies.

For every woman who makes a fool out of a man, t is another woman who makes a man out of—well, stuff.

Some people are not interested in human beings; are interested in problems about human beings—s mens!

It is curious—is it not?—how we have come to defy and debate as the means of solving all questions of

The type of leader we sorely need is the man who act as a man of thought and think as a man of action.

There is a night view, as well as a day view, of world, and our time is one of the great night scene history.

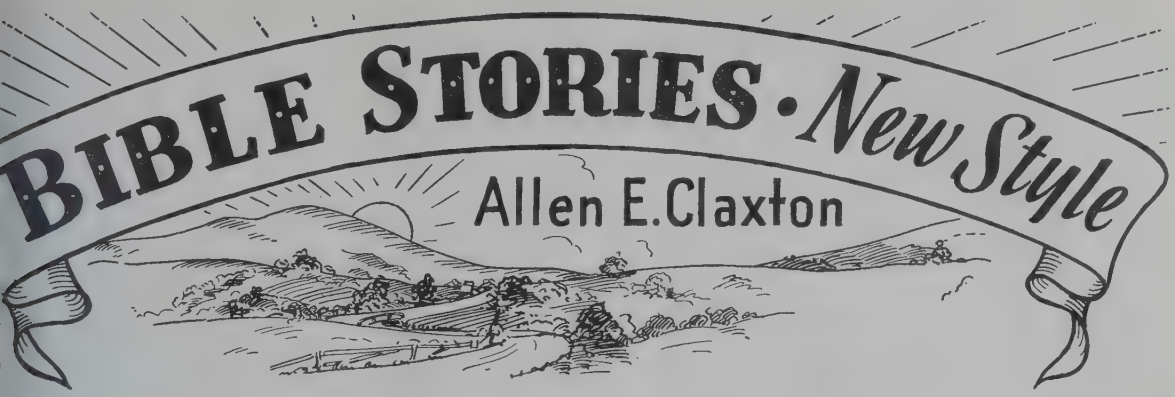
When Jesus was crucified, no doubt some man s near, taking notes, and became a "professor" of wha saw and heard.

A ruler must have wisdom, a soldier courage, a wo industry, said Plato; but everybody must have justic society rots.

The power to forget, says Sholem Asch, is a neces condition of life, else our memories, bright and black, ruin us.

A statesman is a man who regards the enemies o country as his enemies; a politician regards his enemi the enemies of his country.

"I am more afraid of my good works than of my s said Luther; a man may become very vain about humility.



Purity

amazing how ten people can look at the same thing ach see something different. Take a Christopher church, for instance. One man says, "What marvel- chitecture!" His friend responds, "It needs a coat nt." Our interests condition our sight.

s wife studied music. She can play a little, too, and what a fugue is. Bill likes cornet solos and military All symphony orchestras sound alike to him and ıbly put him to sleep. Mrs. Bill is wrong when she er husband has no music in his soul, but she is vhen she says that Bach is beyond his present com- sion.

y people cannot distinguish between Chinese, Japa- ilipinos, and Malayans. They all look sinister, and l look alike. Men who have lived with Orientals and arned to love them, readily distinguish those with er from those without it.

men look at a Negro. One sees a black skin, a shift- position, and a criminal tendency. The other sees a Hayes or a Marian Anderson, a James Weldon n or a Booker T. Washington. One sees an illiterate , the other sees his brother.

y man observes the world through the windows of n soul. My prejudices and my sins are like com- spectacles. Lust in my soul paints sin a lovely hue. n my heart changes cheating to virtue before my es.

as I get rid of false pride, selfishness, dishonesty, cleanness can I see things as they are. When I e windows of my soul I can see farther without n, and without confusion. When corrosion and gone, the world becomes beautiful, man is my and gradually the divine plan unfolds before me.

ssed are the pure in heart: for they ll see God. (Matthew 5:8.)

Complimentary

Sometimes my good friends who head up banquets and social occasions send me complimentary tickets, for which I am very grateful. A complimentary ticket is a bit of silent praise. In giving one, you compliment the receiver by telling him that you are anxious for his presence and want him to be your guest. Under no circumstances could you permit him to pay for doing you this honor. Good manners prompt us to put our guests at ease and avoid embarrassing them at all costs.

Let's examine some complimentary tickets. This one is terrible. The chairman of the committee, in order to keep her bookkeeping straight, stamped on the face of it, "Not paid for." The guest who uses it will probably turn it face down on the table or keep it in his pocket until it is requested. Imagine inviting the Joneses over to dinner and then writing on their place-cards, "You did not pay for this dinner." Suppose you invited three or four of your friends to attend a concert with you and at the intermission stood up to announce, "I bought the tickets for Mr. and Mrs. Brown, so they got in free."

Look at this ticket. It is less crude, but equally objectionable. It is made of heavy cardboard with rounded corners and a beautiful glossy finish, but your guest is not proud of it because the ticket chairman wrote on it with red ink this embarrassing word, "Complimentary."

Now, here is a ticket that is very democratic. It looks like every other ticket. It is not dressed differently, has no top hat, nor is it clothed in rags. If you know where to look, you can find a small *x* in the lower left-hand corner.

Here is another that is even better. It has your initials in small letters on the back. I like this one, too. One corner of it is notched, just a trifle.

When Jane Addams was starting her settlement-house work, she had to take a young lady from St. Louis to Chicago on the train. In those days, the railroads sold at reduced rates what was known as a "charity" ticket. Miss Addams's young friend was poor but respectable. Knowing the girl's sensitive nature, Miss Addams gave her the full-rate ticket and kept the "charity" one for herself.

Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. . . . But when thou doest alms, let not thy left hand know what thy right hand doeth. (Matthew 6:2, 3.)

Dean Howard M. LeSourd of the Boston University Graduate School will receive a doctorate of laws from Ohio Wesleyan University at its Commencement on June 9. This honor comes to him on the thirtieth anniversary of his graduation from Ohio Wesleyan. Among the other recipients of honorary degrees this year named in the announcement from the university are Schuyler E. Garth of Youngstown, Ohio, and Hazen G. Werner of Dayton, Ohio, who will be made doctors of divinity, and Roy L. Smith, editor of *The Christian Advocate,* upon whom will be conferred the degree of doctor of literature. Dr. Smith will deliver the baccalaureate, and Dr. Norman Vincent Peale of New York will be the Commencement speaker.

Rev. David Briggs Dow of Rochester, N. H., has received the New Hampshire Conference cane awarded to the oldest member of that Conference. The cane was first presented to a Methodist minister in 1852 and has since been handed down.

Dr. A. W. Wasson and Miss Elizabeth M. Lee, secretaries for Latin America in the Board of Missions and Church Extension, left on May 12 for a two weeks' trip to Cuba. This is the first regular foreign field visitation made by a secretary of the new board. Bishop Paul B. Kern will be in Cuba at the same time. During this visit churches at Santa Barbara, Nueva Gerona, and Buenaventura will be dedicated as well as the auditorium of the Girls' School, Colegio Irene Toland, at Matanzas.

Clara Duchemin Worth, widow of Rev. William T. Worth, died on Saturday of last week, May 17, at the Home for Aged Methodist Women in Concord, where she had resided since December, 1939. Mrs. Worth had spent her entire life of nearly eighty-seven years in the vicinity of Boston and had been actively identified with Methodist churches in Charlestown, Somerville, Dorchester, and Brookline. Her husband died in 1903, six years and a half after their marriage. Not long afterward she entered the employ of ZIONS HERALD as a member of the business office staff. Her association with the paper continued until her retirement in 1932. The funeral service was held at the home in Concord on Monday afternoon, Rev. William R. Leslie, pastor of St. Mark's Church, Brookline, of which Mrs. Worth was a member, officiating. Interment was in Pine Grove Cemetery, Lynn.

Dr. Edward L. Rice, for forty-three years a member of the faculty of Ohio Wesleyan University, will retire in June. Dr. Rice recently celebrated his seventieth birthday and his fortieth wedding anniversary. During 1932 he served as secretary of the faculty and for one year, 1938-39, he was acting president of the university. Dr. Rice was granted a bachelor of arts degree from Wesleyan University in 1892, a doctorate of philosophy from the University of Munich in 1895, and a doctorate of science from Wesleyan in 1927. He is the author of the text "An Introduction to Biology." The first member of the faculty of Ohio Wesleyan University to teach evolution, for a number of years he gave a series of lectures on "Chrstianity and Evolution."

Rev. and Mrs. Henry L. Wriston arrived in Providence, R. I., on Tuesday of last week by train from Florida, and on Friday paid a brief visit to the session of the New England Conference in Cambridge. They are staying for the present at the home of their son, President Henry M. Wriston of Brown University, 180 Hope Street, Providence.

The death of Mrs. Emma S. Boardman, sister of the late Mrs. Charles Parkhurst, occurred at the home of her nephew, Dr. Charles E. Parkhurst, in Somerville on Wednesday of last week, May 14. The funeral service took place on Friday. Burial was in Mount Auburn Cemetery, Cambridge.

Dr. John Benjamin Magee, president of Cornell College, and Mrs. Magee have announced the engagement of their daughter, Josephine Gertrude, to John Hillman Lavely, son of Dr. and Mrs. Horace T. Lavely of Meadville, Pa. Miss Magee attended the University of Washington in Seattle for three years, and graduated from Cornell College in 1940. She is now attending Boston University, where she will receive her master of arts degree in June. Mr. Lavely is a graduate of Allegheny College, and will receive his degree of bachelor of sacred theology from Boston University School of Theology in June. He is a grandson of Dr. John L. Hillman, president emeritus of Simpson College. No date has been set for the wedding.

Rev. Delphas S. Barnett, for the last three years pastor of the Methodist churches in Lisbon and Landaff, N. H., recently had the pleasure, just before leaving for Claremont, N. H., his new parish, of announcing an anon gift to the Landaff church—a che $175 for the purchase of an altar and curtain, and a brass altar vases, and candlesticks. The anne ment was made at a farewell given to the Barnetts.

The engagement has been anno of Miss Katherine Ditmars Cl daughter of Mrs. John R. Chaf Fairhaven, and the late Rev. Jo Chaffee, to Raymond Loomis Rob son of Mr. and Mrs. Edwin L. son of Hinsdale, N. H. Miss C received her bachelor of arts degre Middlebury College and her ma arts degree from Mount Holyok was a teacher of Latin one year Mendon High School, and is nov pleting three years as teacher of L the Fairhaven High School. Mr. son is an alumnus of Dartmout lege, and attended the Univer New Hampshire. He is doing ate work at Harvard, and is com his sixth year as teacher of histo social studies in the Fairhaven School.

Dr. Rufus W. Weaver, chair the General Committee on Arr Navy Chaplains, announced las that the work of Dr. Paul D. who has been director of the c tee's activities since last fall, h taken over by Rev. S. Arthur who until recently has been cha Hampton Institute, in Virgin Devan will serve in this capaci the coming reorganization of t mittee's work, which is expe take place in June.

The executive committee of t eign Department of the Woma sion of Christian Service and t utive committee of the Divi Foreign Missions, Board of and Church Extension, are soring a luncheon for Bisho imune Abe and such of his colleagues as may be able to at Wednesday of this week at the Club in New York City.

Duke University, Durham, receives a bequest of $200,000 will of William Washington of New York, who died May Flowers, a brother of Presiden L. Flowers of Duke, had hims

A Business Session of the First China Central Conference

Conference, which has been reported in previous issues of the Herald, met in Moore Memorial Church, Shanghai, March 26 to 1 4. In the accompanying picture the four persons standing on the platform are Bishops Ralph A. Ward, W. Y. Chen, Z. T. Kaung, John Gowdy. Seated on the left are Handel Lee, interpreter, and Dr. Irma Highbaugh, who as chairman of the Committee on nization and Woman's Work was presenting committee reports, and on the right is W. W. Davis, interpreter. Hu Chen-yu, Z. S. Zia, Carleton Lacy, and J. H. H. Berckman, secretaries, are at the tables below the rostrum.

nected with the university and its ecessor institution, Trinity College, many years, as student, professor, more recently trustee. He was a ness associate of James B. Duke for the last five years had been rman of the board of the Liggett yers Tobacco Company. The will ts that the interest on the bequest to the university shall be used to hase manuscripts, books, and other ographic materials dealing with life and thought of the Southern s.

eakers and resource leaders who take part in the exploratory confer- on the bases of a just and enduring , to be held in the Chicago Temple, 27-30, under the auspices of the odist World Peace Commission, de: Kaname Wakasugi, Japanese ster plenipotentiary, Washington, .; Eugene Staley of the Fletcher ol of Diplomacy, Tufts College; Hutchinson, managing editor of *Christian Century,* Chicago; Wal- V. Van Kirk of the Federal Coun- Churches, New York; Ralph E. ndorfer of the Methodist Board of ions and Church Extension; Henry aylor, director of The Farm Foun- n, Chcago; and John Foster Dulles, international expert and chairman of the Federal Council of Churches' commission on a just and enduring peace. Bishop G. Bromley Oxnam, who is general chairman of the conference, will give the opening address, and Dr. E. Stanley Jones of India will be the final speaker. Registrations (fee, $2) and inquiries should be sent to the Commission on World Peace, 740 Rush Street, Chicago, Ill.

The First Methodist Church of Wichita, Kan., oversubscribed its last indebtedness of $30,000 on April 27. Nearly one third of that sum was received in cash, and the entire amount is to be paid within a year. The pastor of the church is Rev. Thomas A. Williams, formerly a member of the New England Conference. When Dr. Williams came to Wichita five years ago, the indebtedness was $50,000. During the last five years more than fifteen hundred persons have been received into the membership of the church.

The residue of the estate of Mrs. Mary L. Valentine of Arlington, according to a summary of her will published in *The Boston Herald* on Thursday of last week, is left in trust to continue the education of students attending Boston University School of Theology "who swear themselves to preach only an evangelistic gospel." The bequest is to be known as the William E. and Maude C. Valentine Evangelistic Fund. The size of the estate was not indicated.

A cable was received by Bishop Yoshimune Abe from Japan the other day asking whether June 24 would be a satisfactory date for the organization meeting of the General Conference of the new "Church of Christ in Japan." The bishop sent an affirmative reply. The Conference, which is to meet in Tokyo, will be composed of 300 delegates equally divided between ministers and laymen and elected by the uniting denominations.

With Our Writers

Clark W. Hunt, New Haven, Conn.; a first-year student at Yale Divinity School and a member on trial in the Wyoming Conference.

Emanuel Goldberg, Lynn; a junior in the Boston University Department of Journalism.

Norman C. Schlichter, Annville, Pa.; an occasional contributor to the Herald.

Frank T. Cartwright, New York; associate secretary for Eastern and Southern Asia, Division of Foreign Missions, Board of Missions and Church Extension.

New England Conference

Reported by G. ALBERT HIGGINS

The New England Conference met in the newly wedded Harvard-Epworth Methodist Church, Cambridge, on Wednesday evening of last week, May 14, with Bishop G. Bromley Oxnam presiding and Rev. H. M. Gifford and Rev. F. W. Adams as host-pastors.

Preliminary meetings included examination of the class in the Conference course of study, and of local and supply pastors; also, a seminar on worship.

The annual gathering of the Friars and Poor Clares, at the Hotel Continental, heard Professor and Mrs. E. A. Leslie speak on the theme "The Innocents Abroad Are Back."

Wednesday

Bishop Oxnam opened the Conference at 7.45 P.M. The historic verbal roll-call had been eliminated by action of the previous annual session. Rev. G. A. Higgins was elected secretary, and nominated as assistants Rev. B. B. Smith and Rev. D. A. Thurston, with Rev. C. H. Stackpole as biographer, and they were elected. Rev. W. H. Powell, treasurer, nominated as assistants Rev. C. T. Allen, Rev. C. E. Pedersen, Rev. J. A. Stevenson, and Rev. R. L. Norsworthy, and they were elected.

Bishop Oxnam presented Rev. Charles E. Simpson, superintendent in the former Eastern Swedish Conference. Mr. Simpson spoke briefly concerning the organization of that Conference forty years ago. He brought the greetings of Rev. Albert Hallen, retired, and then presented the following ministers, already transferred into the New England Conference: Edwin S. Dahl, Charles G. Ericson, John E. Hjalte, Ivar F. Pearson, Ludvig Pehrson, and Oscar K. Sundberg. Bishop Oxnam gave them the right hand of fellowship. The communion service was conducted by Bishop Oxnam with the assistance of the host-pastors and the district superintendents.

Thursday

Rev. G. E. Heath gave the memorial address, "Skill in Comfort's Art."

Hon. Edward Crane of the City Council brought the greetings of the City of Cambridge, to which Bishop Oxnam responded.

Bishop Oxnam announced the transfer of Rev. George R. Akers from the Troy Conference, Rev. William D. Nietmann from the West Virginia Conference, and Rev. Perry Dean Johnson (on trial) from the Central Kansas Conference.

A bouquet was presented to Mrs. Oxnam.

The district superintendents gave their reports.

The report of the statistician, Rev. M. M. Thornburg, showed an increase in full membership of almost 2800, a decrease of nearly $484,000 in indebtedness on church property, and a membership in the Woman's Society of 14,334. The treasurer reported a decrease of about $1200 for World Service.

An offering of $70 was received for the General Theological Library.

The secretary announced the result of the first silent roll-call: ministers, 171; laymen, 131; supply pastors, 32.

Bishop Oxnam then presented Rev. B. Foster Stockwell, president of the Union Theological Seminary of Buenos Aires, and Mrs. Stockwell; Rev. Thomas A. Stafford of the Board of Pensions; Rev. F. O. Hunt of the Board of Missions and Church Extension, Rev. T. A. Mosley of the New England Southern Conference, and Rev. Edson R. Leach of the Newark Conference.

Dr. Roy L. Smith, editor of *The Christian Advocate*, addressed the Conference upon the subject "God's Greatest Act." Dr. Phillips E. Osgood, rector of Emmanuel Episcopal Church, Boston, pronounced the benediction.

The luncheon for the Veterans of the Cross was held at the Old Cambridge Baptist Church.

At the afternoon business session, following the worship service led by Rev. S. J. Callender, Bishop Oxnam presented a check for $75 from the Chartered Fund. Dr. Stafford spoke on pension matters. Dr. Alfred D. Moore spoke of Board of Education publications.

Tht bishop appointed the Committee of Investigation: Rev. J. L. Ivey, Rev. W. R. Leslie, Rev. D. J. Imler, Rev. H. F. Goewey, Rev. Walter Healy; alternates, Rev. I. W. Arnold, Rev. A. J. Strait. He also announced the Committee on Accepted Supply Pastors: Rev. J. C. Wingett, Rev. E. L. Farnsworth, Rev. F. G. Potter, Rev. W. O. Terry, Rev. J. K. Montgomery, Rev. H. W. Hook, Rev. D. G. Wright, Rev. R. M. Pierce, Rev. C. F. Avey, Rev. W. R. Leslie.

Dr. Ralph E. Diffendorfer of the Board of Missions and Church Extension spoke upon the subject "Inside Story of Japan."

At 5.30 the annual banquet of the Clerics' Club was enjoyed at the Hotel Continental.

The evening program was in charge of the Commission on Evangelism. Dr. Roy L. Smith gave the address.

Friday

Dr. Frank Jennings spoke for the Massachusetts Council of Churches, E. M. McNeill for The Methodist Publishing House, and Dr. Warren F. Cook for the New England Deaconess Hospital.

Rev. L. O. Hartman and V. P. Clarke presented the interests of ZIONS HERALD. On motion of C. O. Ford, it was voted to express appreciation to the Boston Wesleyan Association for the liberty of expression granted the editor, and an increased subscription was urged. Dr. Roy L. Smith reenforced the plea for loyalty to the HERALD.

The net proceeds of the sale of the Berlin church are to be allocated by the Conference trustees to the Clinton church.

Bishop Oxnam gave a stimulating address concerning New England and its Methodism.

The luncheon of the Methodist Federation for Social Service was addressed by Dr. Harry F. Ward.

Rev. F. W. Adams conducted the afternoon devotions.

The 1944 class, Committee on Nominations, was elected: Rev. E. F. Miller, Rev. W. C. Arnold, Ralph I. Doane, and Allister R. MacKay.

The social ethics report was adopted. The following related resolution was adopted: "We desire formally to go on record at this time in opposition to any and every movement intended to interfere with the right of l to strike or with the operation of the ciple of collective bargaining. We also w protest against the pursuit by our Go ment of any policy which would curb democratic rights of political minoritie

Headmaster Charles L. Stevens spok Wilbraham Academy.

Dr. Roy L. Smith addressed the Co ence upon the theme "It is too much for to go up to Jerusalem."

The Boston University banquet was at 5.30 P.M. in the First Congregat Church. Speakers were Bishop Oxnam, Earl Marlatt, Dr. E. A. Leslie, and Dr. J. Mathews.

Laymen's Night was observed with Roberts presiding. Other laymen parti ing were: W. J. Kurth, Dr. H. E. and H. T. Gammons. The address wa Harry N. Holmes of New York, secreta the World Alliance for International Fr ship through the Churches.

Saturday

A special committee was voted to in gate the matter of fire insurance on chu to report at the next session.

The Conference trusees were instruct pay the treasurer of the Fairview Ch Holyoke, $696.63, the amount in a fur ceived from the Southampton Metl Church after its closing. It was vote close the Mundale Church in Westfield that the church building and land b posed of. Funds of $1358.30 were vot First Church, Northampton, as a challer mortgage debt reduction. Additional from the sale of the Mundale Church erty are to be paid to First Church, N ampton, up to $2500 total.

For the use of the Board of Educati the churches of the Conference $130 appropriated. A World Service goal of 340 was adopted. W. H. Powell was e Conference treasurer.

A resolution was adopted commendi work of the Methodist Committee for seas Relief.

B. C. Graves withdrew from the mi P. W. Rishell withdrew to enter the istry of another denomination. L. E. church and Frederick William Smith granted the supernumerary relation, an Stevenson was given Sabbatical leave. Wagner was left without appointm attend school.

The following were granted the retir lation: F. W. Adams, C. H. Raupach Lacount, Elisha Hooper, Arthur W H. W. Hook, H. L. Wriston, Frederic ladino, and C. O. Ford. F. D. Tayl dressed them on the theme "The Completing the Task."

H. M. Gifford presented Bishop with a gavel on behalf of the Confere honor of the fifth anniversary of his cration as a bishop.

William Jackson Burns, Loren Crain, Osgood William Lorimer Sa William Randolph Thornton, and Parker West were admitted on trial, ar Dean Sneary and John Arthur San were admitted on trial to be transferre ordination. H. E. Helms and Hugh S were continued on trial. C. W. Ackl E. S. Bucke were admitted into full bership and graduated from the co study. The following were elected d C. W. Ackley, L. O. Crain, W. T. R. O. Giles, W. E. Hoover, R. C.

T. Maberry, L. J. Mettling, P. H. Oxnam, M. Roberts, M. R. Seeger, G. A. Sheils, D. E. Strong. The following were elected rs: D. E. Paige, O. W. L. Sargeant, E. P. t.

. J. Kurth was elected Conference lay er.

he bishop addressed the entering class, ng the keeping of their early vision.

shop Oxnam presided at the evening on at 7 P.M.

v. M. M. Thornburg was elected Confer- statistician.

e Sustentation Society was instructed to w Conference situations in the light of nting living costs and report next year. v. W. E. Austill was made effective.

e Council of Bishops was requested to lay 13, 1942, as the date for the Con- ce session.

10 A.M. the Conference Woman's ty of Christian Service met in the First regational Church with Mrs. J. E. Davi- presiding. At the afternoon session Mrs. romley Oxnam led the devotions and Welthy Honsinger Fisher spoke on the "An American Woman Looks at Her l."

12.45 P.M. the New England Methodist rical Society luncheon was held.

ministers' wives' reception was held in irst Congregational Church at 5 o'clock. geant of Brides" followed the banquet. ldren's Division workers enjoyed col- movies, discussion groups, exhibits, and tation in the afternoon, and the Young s shared a round-table conference and sion groups. The Epworth Leaguers trip to Agassiz Museum, followed by quet at which Rev. L. O. Hartman and officers were installed by Rev. Lord.

ay

3 A.M. the morning watch of the Youth il was held with Rev. W. J. Burns in . The Conference love-feast was held church under the leadership of Rev. Gifford.

10.30 A.M., in Sanders Theater, Bishop n delivered a masterly sermon, "The f Christian Discipline."

P.M. the bishop conducted the ordina- service in the Harvard Memorial n. The following were ordained dea- Charles William Ackley, Loren Orville Wendell Thomas Creath, Robert Giles, Winfield Scott Haycock, Wal- nos Hoover, Robert Hubert Jonge- Robert Campbell Leslie, Alvin Maberry, Leonard James Mettling, E. O'Neal, Jr., Arthur Baker Oot, Holmes Oxnam, Emery Morrison Rob- Melvin Roy Seeger, George Arthur Jr., Dale Earnest Strong. The elders d were: Donald Elliott Paige, Osgood n Lorimer Sargeant, Elmer Parker Lester Bryant Woosley.

P.M., with Rev. J. L. Hankins pre- Dr. Walter W. Van Kirk of New City preached upon the theme "Relig- l the World Today."

H. B. Hill and Rev. H. I. Bailey spoke reciation of E. H. Redstone, retiring r of the Bureau of Sessions. A token dship was presented.

motion of Rev. William Gunter, the taken in 1939 relative to the residue und coming to the Conference trustees the $10,000 allotted to the Atlantic was rescinded, and all available funds from these sources now on hand were allocated to work on the Boston District.

The report of appreciation was presented by Rev. R. M. Pierce.

Bishop Oxnam then read the appointments and the benediction was pronounced at 9 P.M.

PASTORS EMERITI

(With year of retirement in each case)

Jerome Wood, '17	John Wriston, '35
G. H. Clarke, '18	F. W. Collier, '36
F. A. Everett, '18	William Shaw, '36
Alfred Woods, '18	G. M. Bailey, '37
A. H. Herrick, '22	C. C. P. Hiller, '37
William Hodge, '22	John Mason, '37
F. T. Pomeroy, '24	G. E. Folk, '38
H. G. Buckingham, '25	N. S. Sweezey, '38
G. F. Durgin, '25	R. E. Beetham, '39
C. M. Melden, '25	A. B. Gifford, '39
C. H. Stackpole, '27	G. A. Martin, '39
Dillon Bronson, '28	B. E. Carlsen, '40
W. J. Kelly, '28	H. C. Hoyt, '40
E. W. Sharp, '31	E. B. Marshall, '40
J. P. West, '31	W. I. Shattuck, '40
Wesley Wiggin, '32	F. W. Adams, '41
F. M. Estes, '33	C. O. Ford, '41
Edward Marsh, '33	H. W. Hook, '41
H. G. Butler, '34	Elisha Hooper, '41
W. T. Hale, '34	J. E. Lacount, '41
E. V. Hinchliffe, '34	Fred'rick Palladino '41
G. B. Dean, '35	C. H. Raupach, '41
W. O. Nuzum, '35	Arthur Wright, '41
J. M. Shepler, '35	H. L. Wriston, '41

Boston District

WILLIAM GUNTER, District Superintendent

P. O. Address, 155 Robbins Road, Watertown

Municipal Boston

Allston, To be supplied
Boston, First, A. D. Stroud
Fourth, S. M. Riley, Jr.
Italian, Salvatore Giambarresi
Methodist Religious Society in Boston:
Copley, Supplied by F. W. Adams
Tremont Street, A. F. Reimer
Morgan Memorial Church of All Nations, E. J. Helms, A. R. Mullins, S. D. Malouf, Nicola Notar
Swedish, Supplied by L. B. Woosley
Brighton, Oak Square, J. B. Olds
Dorchester, Baker Memorial and Howard Avenue, H. W. Bock
First, J. L. Ivey
Greenwood Memorial, R. A. Withey
Parkman Street, Supplied by R. W. Decker
Stanton Avenue, F. W. Brett
East Boston, St. Paul's Italian, F. L. Pizzuto
Union, Supplied by W. S. Haycock
Forest Hills, Arthur Hopkinson, Jr.
Hyde Park, L. K. Lord
Jamaica Plain, First, A. L. O'Brien
St. Andrew's, Supplied by R. H. Jongeward
St. Paul, J. R. Shepler
Roslindale, E. N. Gilbertson
South Boston, Barham Memorial, Supplied by B. E. Carlsen
Italian Church of the Saviour, Supplied by Nicola Notar
St. John's Lithuanian, Supplied by B. F. Kubilius
Wesley, To be supplied
West Roxbury Dorchester Memorial, I. W. Arnold
Washington Boulevard, G. L. Davis

Suburbs

Belmont, D. J. Imler
Brookline, St. Mark's, W. R. Leslie
Cambridge, Grace, F. G. Potter
Harvard-Epworth, H. M. Gifford
Trinity and Trinity, Portuguese, Jonathan Cartmill
Dedham, St. John's, M. W. Sharp
Milton, Parkway, R. M. Pierce
Needham Heights, C. N. Garland
Neponset, To be supplied
Newton, Auburndale, W. H. Shillington
Newton, C. T. Allen
Newton Center, J. C. Wingett
Newton Lower Falls, E. J. Fairweather
Newton Upper Falls, H. F. Goewey
Newtonville, J. F. Knotts
Plainville, J. M. Bowmar
Quincy, Atlantic, J. K. Montgomery
Swedish, C. E. Simpson
West Quincy, Supplied by R. D. Yost
Wollaston, V. V. Sawyer
South Walpole, Supplied by John Mason
Waltham, Immanuel, E. G. Waterhouse
Watertown, F. D. Taylor
Wellesley, United, Supplied by G. M. Bailey
Weston, C. I. Spear
Winthrop, H. B. Hill

Lynn District

L. W. C. Emig, District Superintendent

P. O. Address, 29 Hillside Avenue, Melrose

Arlington, Calvary, G. A. Butters
First (Heights), R. T. Broeg
Ballardvale, Supplied by C. E. Wilson
Beverly, M. R. Shaw
Byfield, Supplied by H. W. Nollsch
Chelsea, Mt. Bellingham, L. A. Duren
Danvers, Supplied by A. F. Bramble
East Hamilton and South Hamilton, Supplied by A. B. Oot
Essex, Supplied by K. W. Beatty
Everett, First, N. J. Raison
Glendale, J. L. Hankins
Gloucester, Bayview and Rockport, Supplied by L. A. Wilbur
East Gloucester, Supplied by G. A. Sheils, Jr.
Prospect Street, Supplied by C. O. Ford
Riverdale, L. A. Lyon
Haverhill, People's, J. E. Collier
Ipswich, D. A. Thurston
Lawrence, Parker Street, W. R. Thornton
Lynn, Boston Street, B. B. Smith
Broadway, P. D. Johnson
First, Arthur Hopkinson
Lake Shore Park, Supplied by J. L. Knight, Jr.
Lakeside, Supplied by W. E. Hoover
Maple Street, D. G. Wright
St. Luke's, W. M. Crawford
St. Paul's, E. E. Jackman
South Street, A. S. Anderson
Trinity, S. J. Callender
Malden, Centre, Alexander Stewart
Faulkner, Supplied by L. J. Mettling
Linden, Frank Peverley
Maplewood, E. L. Mills
Robinson, C. S. Otto
Swedish, Ludvig Pehrson
Marblehead, Supplied by L. W. Burnett
Medford, First, C. A. Morrill
Hillside, J. G. Lane
St. John's, W. J. Burns
Trinity, C. E. Pedersen
Wellington, Supplied by L. H. Johnson
Melrose, G. V. Shedd
Newburyport, People's, Supplied by H. E. Heverly
North Andover, Supplied by F. E. Fox
Peabody, Supplied by R. C. Leslie
Reading, W. C. Arnold
Revere, Supplied by W. C. Ziegler
Salem, Lafayette Street, J. W. Thompson
Wesley, Supplied by G. A. Martin
Saugus, Center, Supplied by M. Elizabeth Bee
Cliftondale, Ambler Garnett
East Saugus, Elmore Brown
Lynnhurst, Dorr Memorial, Supplied by E. M. Roberts
Somerville, Broadway, W. G. Chanter
College Avenue, A. J. Strait
First, Joseph Belcher
Flint Street, Supplied by M. T. Baskerville
South Tewksbury, E. P. West
Stoneham, I. J. Roberts
Swampscott, R. L. Taylor
Wakefield, R. M. Standish
Wilmington, B. G. Seaboyer
Winchester, R. E. Makepeace
Woburn, W. H. Duvall

Springfield District

C. W. JEFFRAS, District Superintendent

P. O. Address, 395 Sumner Avenue, Springfield

Amherst, Wesley and Cushman, H. H. Cramer
Athol, Starrett Memorial, C. F. Avey
Bernardston, Federated, Supplied by A. L. Truesdell
Bondsville, Supplied by O. A. Manifold
Charlemont, Federated, Supplied by A. A. Simmons
Chester, Federated, G. R. Akers
Chicopee, Federated, James Ainslie

(Continued on page 500)

Christianity in Japan

NOTABLE CONFERENCE OF JAPANESE AND AMERICAN LEADERS

FRANK T. CARTWRIGHT

What may prove, in the light of future events, to be an historic gathering of Christians was held in Atlantic City, N. J., May 9-11. Eight Japanese and forty-six representatives of twenty-six North American mission boards and societies met to study the facts concerning the Christian movement in Japan and the place of missionaries in it and, also, unitedly to consider plans for the years ahead. It was not a legislative body. By its own decision no minutes were kept. No statements were issued. Yet it is probable that this series of meetings will powerfully affect all future relationships between Christians on this continent and those in Japan, because of the twin facts that the Japanese were distinguished leaders in the Christian churches of their own land and that the North Americans were secretaries or other officers of all the major missionary organizations of North America that work in Japan.

Of the Japanese, four were delegates to the 1938 International Missionary Conference at Madras. One of the others was a representative at Jerusalem in 1928. The presence of Toyohiko Kagawa, Bishop Yoshimune Abe of the Japan Methodist Church, Miss Michi Kawai, formerly general secretary of the National Young Women's Christian Association, and Mr. Soichi Saito, general secretary of the National Council Young Men's Christian Association, shows the inclusive nature of the visitors from Japan. Methodism's Board of Missions and Church Extension was represented by Secretaries Ralph E. Diffendorfer, Sallie Lou MacKinnon, Velma Maynor, and Frank T. Cartwright.

The major subjects discussed, sometimes at great length, were: The Church of Christ in Japan (this is the new organization whose constitution has recently been completed); The Shrine Question; Future Missionary Relationships; The Current Missionary Situation; Relation of the Japanese Church to Missionary Plans and Problems in East Asia, Excluding Chosen; Special Problems in Chosen.

The Japanese presented a carefully prepared statement. From that document it is well to quote several paragraphs:

> "The Church of Christ in Japan" is an organizational unit. It has one head. The head of "The Church of Christ in Japan" is elected by the General Conference. He will represent the church in its relations to the Government and to the general public, but he is directly responsible to the General Conference. His term of office is for two years. He is, however, eligible for reelection.
>
> The Empire will be divided into fifteen ecclesiastical districts, or Regional Conferences. These Regional Conferences will elect the three hundred delegates to the General Conference.

This church will function through ni departments: General Affairs, Finan Home Missions, Foreign Missions, Reli ious Education, Women's Work, Soc Welfare, Publishing Department, Pe sion Department.

In the construction of the organizatior framework of this new church, and the formulation of its creed, the Co mission on Church Union has been a solutely free from outside interferen and pressure.

During the negotiations connected wi the establishment of the united churc various mergers took place within t forty-two different negotiating bodi with the result that their number w reduced to twenty-eight. These twen eight were further reduced to the elev "branches," or "sections," which co stitute the newly established "Church Christ in Japan."

The Creed. In its creedal commitmen the united church maintains the trac tional emphasis and basis of Univers Christendom by making the Old ar New Testaments its standard of fai and practise, and placing the histor Apostles' Creed at the center of its Co fession of Faith.

In setting forth the fundamentals of faith, "The Church of Christ in Japa affirms:

"This church accepts the Holy Scri tures of the Old and New Testamen as its basic standard of faith and co duct.

"In conformity with the Apostles' Cre and in harmony with the confessions

IN TIMES OF CRISIS

In times like this, when fear dominates the thinking of so many people, it is of supreme importance each day to seek God's guidance. Consciousness of His presence adds strength for daily needs.

In more than a million homes, *The Upper Room* is daily helping men and women face the crisis of the hour. In America, in Canada, in England, in the far corners of the earth, this unique publication is steadying men's hearts and minds. Because it is helping so many others, we urge the use of THE UPPER ROOM in *your* home as a daily devotional guide.

More than ninety writers, representing a cross-section of today's religious thinking, have contributed to make the July, August, September issue, now ready for distribution, most timely and helpful.

Yearly subscription, 30 cents, postpaid; foreign, 40 cents. Ten or more copies on consignment to one address, 5 cents each, postpaid, with privilege of returning at our expense unused and unsold copies. Order from

THE UPPER ROOM
307-X2 American Trust Building
NASHVILLE, TENNESSEE

of the uniting churches, we desig- the following as the prime essen-

e Triune God,—Father, Son, and y Spirit,—as revealed in the Sacred otures, forgives sin, justifies, sanc-, and endows with eternal life all believe in the atonement of Christ, Son, who died for the sins of the d and rose again.

e church is the body, in which those have been called by grace, worship, rve the sacred ordinances of bap- and the Lord's Supper, proclaim the el, and in hope wait for the com- of the Lord."

as stated in the discussion of this docu- hat, as a temporary measure, denom- al loyalties will be recognized. The denominational "branches" are not inue their present names, but will be as "Branch Number One," "Branch r Two," and so on in order. They ve certain functions which are not rec- d in the constitution but only in the ; and it is the Japanese hope that they adually fade out of the picture.

hasis was given to the fact that money nissionary agencies can be given for wo general classifications—for social nd for special funds, such as endow- building enterprises, and so on.

iled study was given to the present f the "foreign" missionary in Japan his probable future. It is quite clear re is not unanimity of opinion within anese church on this subject. If you ask, "Ought missionaries to remain n?" or "Should furloughed mission- e sent back now?," the answer from is numerically small but distinguished would be a divided one. Gradually merged a fairly united judgment that factors must be taken into account:

e kind of missionary. On this the e were a unit. He must be superla- ble to work with colleagues, not over As one of their number described e must be an angel."

e atmosphere of the locality where ht work. Some centers could use mis- s even in this tense time; in other a missionary from the West would bility to his Japanese fellow workers.

e international situation, now and future.

e reorganization of the churches into Church of Christ in Japan." (a) The of a missionary during this period ossible asset or a possible liability. e call for new missionaries in the ys ahead should probably come from rch.

ghout the five business sessions there dent a strange mingling of complete ss and deepening understanding and ip. Questioning was sometimes sharp. ssion there were differences of judg- This is as it should be, when Chris- eet for serious conference. Writing rs as well as myself, I would express erlying conviction as we left Atlantic t the Christian church in that great is solidly founded on the Rock. Faith clear in the spoken witness of these d in the way in which they wrestled r common problem of building a n world, that our own faith was re- The currents of our inner life were deepened through the devotional messages, for example, of Kagawa and of Miss Kawai.

They made the long and costly journey against much advice proffered in their own land and cabled by fellow countrymen over here. It was made in response to a dream voiced by Pastor Tada, one of their original number who died just before the delegation was due to leave Japan. They believed that as Christians they should do something to bridge the growing chasm between Japan and the United States.

Shortly before their sailing date, one of them was being sharply questioned by another Japanese, who was skeptical of their mission and who scoffed at the plan. "On what do you base this hope that you Christians can do anything?" Without a moment's hesitation came the reply, "I base my hope on the fact that I still believe in the God of the Impossible!"

Council of Bishops at Nashville

Episcopos

The Council of Bishops met in the old McKendree Church, Nashville, Tenn., May 7, to hear Bishop Yoshimune Abe discuss the present situation confronting the church in Japan. Bishop Abe stated that the union of Protestantism was not the result of governmental order, but rather a response to "the spirit of our nation," and accomplished the long-hoped-for desire of forward-looking Japanese Christians. "The spirit of the nation" moves toward centralization and authority, and this action was the normal carrying over of that spirit in the realm of institutionalized religion, not only in the Christian church but in the Buddhist and Shinto fields as well. He said there had been no governmental direction or demand at any point. Bishop Abe declared he agreed with, in fact had advised, the action taken by the Board of Missions and Church Extension in withdrawing missionaries temporarily. Foreigners are suspected of being "fifth columnists," and for their protection as well as that of their Japanese friends, the withdrawal was wise, and will make return possible under the new conditions of the united church, when international relations become normal.

The Council of Bishops voted to express its deep appreciation to Bishop Abe and to assure him of its realization of the heavy burden he carries and of its love and sympathy. Bishop Paul B. Kern spoke relative to the faith of the Japanese Christians and of the council's unshakable confidence in the integrity of the individual Christian. While not sharing in the purpose of the national enterprise, the council none the less assures the individual Japanese he has a place in the heart and prayers of the American Christian.

Considerable attention was given to the question of proper disbursement of the funds raised upon the Day of Compassion, the total now exceeding $900,000. The Methodist Commission on Camp Activities, successor to the Methodist Emergency Commission, is charged with determining the nature of the program of service to the American soldier in American camps. The Commission on Overseas Relief is charged with disbursing funds for British Methodism and general overseas relief. Both bodies were instructed to "distribute conservatively," it being evident that with but $233,000 available for work in America, the amounts if disbursed on the assumption of a two-year program will be small.

The council voted to support the Sheppard Bill designed to give the Secretaries of the Navy and of War power to protect soldiers from vice and liquor interests in areas surrounding the camps.

Eight persons were selected to represent The Methodist Church at the North American Ecumenical Conference in Toronto, June 3-5, which is being sponsored by the Universal Christian Council for Life and Work and the World Conference on Faith and Order to perpetuate the ecumenical movement stressed by the Oxford, Edinburgh, Madras, and Amsterdam conferences. The Methodist representatives named included three bishops, Ivan Lee Holt, Charles W. Flint, and James C. Baker, and Dr. John R. Mott, Professor Georgia E. Harkness, Mrs. J. D. Bragg, Dr. Paul N. Garber, and Dr. E. A. Sexsmith. Dr. Lees Green was made an alternate.

Chancellor Paul F. Douglass of the American University and President Charles N. Pace of Hamline University, elected to the University Senate, fill vacancies occasioned by the resignation of Dr. J. M. M. Gray and the death of Chancellor David S. Duncan.

The council voted to set aside the watch-night service, in response to the request of Methodist youth, for the purpose of launching the program of the newly formed Methodist Youth Fellowship and as a day of commitment for the youth of the church.

It was decided to make necessary adjustments in Conference dates if it appears wise to hold the meeting of the Board of Missions in the last week of October, 1942.

The council after discussion voted to direct its major energy to the promotion of World Service giving, and to suggest that, with the exception of General Conference special days, all special appeals be set aside to this end.

A beautiful service in memory of Bishop Horace M. Du Bose was conducted by Bishop Ernest G. Richardson. Mrs. Du Bose and her daughter, Mrs. H. G. MacGinnis, were present. Bishop U. V. W. Darlington offered the prayer and Bishop J. Lloyd Decell read the memoir.

A significant action relative to conscientious objectors was taken. The council voted "that it is the judgment of the Council of Bishops of The Methodist Church that all churches and religious agencies seeking to secure support for conscientious objectors should unite in proper representation to the Congress of the United States to the end that the same support shall be provided by the Government for the draftees assigned to work of national importance under civilian direction as for draftees assigned to other categories of service," and further that it express its willingness to join with others in said representation as well as its intention to make this representation on its own authority.

The council voted to meet on historic St. Simons Island, near Brunswick, Ga., in response to an invitation from Bishop Arthur J. Moore, December 9 to 12.

New England Conference

(Continued from page 497)

Chicopee Falls, E. F. Miller
Colrain, To be supplied
Easthampton and Williamsburg, G. C. Capen
East Longmeadow, Henry Jacobson
Feeding Hills, O. J. Anderson
Greenfield, G. A. Higgins
Hampden, Federated, Supplied by G. W. Douglass
Holyoke, Fairview, H. H. Bair, Jr.
First, W. C. Pixler
Leyden and East Colrain, Supplied by R. K. Rust
Ludlow, W. D. Nietmann
Monson, J. A. Stevenson
Northampton, First, Supplied by E. H. Daley
Florence, Supplied by R. S. Chafee
Orange and North Prescott, T. T. Johnston
Shelburne Falls, To be supplied
South Athol, H. E. Helms
South Hadley Falls, S. W. J. Walsh
Southwick, Supplied by O. G. Cook
Springfield, Asbury-First, Walter Healy
Liberty, H. T. Coontz
St. James, Cato Dick
Swedish, C. G. Ericson
Trinity, H. H. Wagner
Wesley, John Hoon
Ware and Belchertown, H. F. Robbins
Warren, Federated, Supplied by R. P. Hobensack
Westfield, E. L. Farnsworth
West Pelham, Federated, Supplied by H. B. White
West Springfield, Mittineague, C. R. Cooper
First and West Agawam, W. L. Sargeant
West Warren, Supplied by John Wriston
Wilbraham, Glendale, Supplied by R. C. Crandall
Memorial, H. W. Orr

Worcester District

J. L. CAIRNS, District Superintendent

P. O. Address, 15 Berwick Street, Worcester

Ashburnham, Federated, Supplied by H. V. Blackford
Ashland, Federated, Supplied by M. A. Vance
Ayer, Federated, Supplied by H. E. LeMay
Barre, W. F. Koonsen
Charlton City, Supplied by Bond Fleming
Cherry Valley, Supplied by P. H. Oxnam
Clinton, Supplied by D. E. Paige
Cochituate, D. M. Angell
East Douglas, B. W. Rust
East Pepperell, E. D. Lupien
East Templeton and Phillipston, Supplied by F. M. Estes
Fitchburg, First, H. I. Bailey
West, W. R. Nordos
Framingham, Wesley, Supplied by J. H. Lavely
Franklin, J. G. Sallis
Gardner, L. O. Crain
Swedish, O. K. Sundberg
Gleasondale, Supplied by M. R. Seeger
Graniteville, Supplied by E. S. Fulling
Hubbardston, Supplied by W. E. Hayes
Hudson, E. R. Barrows
Leominster, R. L. Norsworthy
Lowell, Centralville, Supplied by E. R. Strait
Church of All Nations, L. C. Bockes
Highland Union, R. W. George
St. Paul's, M. L. Bullock
Swedish, J. E. Hjalte
Lunenberg, Supplied by J. H. Grostephan
Marlboro and Sudbury, W. F. Preston
Maynard, H. F. Fulton
Milford, R. E. Garland
Millbury, Federated, M. M. Thornburg
Natick, G. H. Wayne
Oakdale, Supplied by H. E. Johnson
Oxford, E. S. Bucke
Saxonville, Supplied by P. N. Otto
Shrewsbury, Fairlawn, Supplied by W. L. Osborn
Southbridge, H. E. Leech
Southville, Federated, Supplied by A. R. Sanborn
Spencer and West Brookfield, Supplied by J. R. Steele
Townsend, Supplied by W. E. Anderson
Uxbridge, William Snow
Webster, H. P. Folger, Jr.
Westboro and Upton, W. O. Terry
West Chelmsford, Supplied by F. J. Mazzeo
Whitinsville, G. D. Glazier
Winchendon, Supplied by W. I. Shattuck
Worcester, Covenant and North Grafton, William Osborn
Epworth, Swedish, I. F. Pearson
Park Avenue, Hugh Stouppe
Quinsigamond, Swedish, E. S. Dahl
St. Andrew's, Supplied by R. D. Hill
Trowbridge Memorial, Stead Thornton
Wesley, G. E. Heath and H. N. Clay, associate

SPECIAL APPOINTMENTS

With Annuity Claim

J. E. Bentley, professor in American University, Washington, D. C.

F. W. Clelland, professor in Gammon Theological Seminary, Atlanta, Ga.

Samuel Dupertuis, professor in Boston University.

R. T. Flewelling, director, School of Philosophy, University of Southern California.

R. S. Guptill, secretary of Stewart Missionary Foundation, Gammon Theological Seminary, Atlanta, Ga.

E. E. Harper, director, School of Fine Arts, State University of Iowa, Iowa City, Iowa.

L. O. Hartman, editor of ZIONS HERALD.

W. E. Hayes, chaplain, Veterans' Administration Facility and Central New England Sanitarium, Rutland.

D. H. Hickey, chaplain, National Guard, Fort Andrews, Boston.

A. E. Kernahan, evangelist.

E. A. Leslie, professor in Boston University School of Theology.

D. L. Marsh, president of Boston University.

W. H. Powell, treasurer of Conference Board of Stewards and executive secretary of Preachers Aid Society.

W. T. Powell, director of student counseling and religious activities, Boston University.

F. W. Smith, Christian Civic League, Maine.

W. H. Snape, Goodwill Industries, Washington, D. C.

W. L. Stidger, professor in Boston University School of Theology.

W. W. Van Kirk, secretary, Department of International Justice and Goodwill, Federal Council of Churches.

A. G. Young, Goodwill Industries, Springfield.

C. A. Wagner, appointed to attend school.

Without Annuity Claim

E. S. Brightman, professor in Boston University.

F. G. Ensley, professor in Boston University School of Theology.

R. S. Hall, chaplain, U. S. Army, Fort Slocum, N. Y.

P. M. Hickcox, chaplain, U. S. Army, Metuchen, N. J.

R. C. Smith, assistant professor in Garrett Biblical Institute.

W. E. Austill, chaplain, U. S. Army.

DEACONESS APPOINTMENTS

M. Rebecca Bowman, Nurses' Home, Emerson Hospital, Concord.

Bessie Carty, pastor's assistant, Wesley Church, Worcester.

Susan D. Colson, superintendent, J. W. Wilbur Health Home, Natick.

Mollie E. Detwiler, superintendent, Medford Home for Aged Men and Women, Medford.

Sadie A. Hagen, assistant superintendent, Deaconess and Palmer Memorial Hospitals, Boston.

Ruth Olive Halford, minister of music, Pilgrim Church, North Weymouth.

Orianna F. Harding, social service, Deaconess Hospital, Boston.

Dorothy Hook, church secretary, Centre Church, Malden.

Bernice L. Quimby, office secretary, Deaconess Hospital, Boston.

Isabel Whitaker, office secretary, Methodist Publishing House, Boston.

Retired: Clara H. Barber, Caroline A. Boultenhouse, Virginia Cameron, Josephine S. Fisk, Nettie Hathorne, Emma Hahn, Harriet Malott, Edith Smith, Clara Wood.

IT PAYS TO ADVERTISE IN YOUR CHURCH PAPER

Leave Your Children Their Mother's Time and Care

With Only One Contract

THE FUND NOW OFFERS—

1. Protection
2. Family Maintenance
3. Retirement Income

★

For any information about life insurance write . . .

The PRESBYTERIAN MINISTERS' FUND

Alexander Mackie, D.D., President

The First Life Insurance Company in America—The Oldest in the World

FOUNDED 1717 CHARTERED 1718

Serving Ministers, Their Wives and Theological Students of All Protestant Denominations

1805-07 WALNUT STREET
RITTENHOUSE SQ. • PHILA. • PA.

Vermont Letter

★

N H. Martin, Superintendent
Burlington District

enteen group first quarterly confer-are being held in the Burlington Dis-hrough the month of May. At this g, conferences have been held at New-May 5; White River Junction, May 6; nsbury, May 7; and Morrisville, May 8. neetings thus far have been well at-. The program consists of an opening p service conducted by the pastor of tertaining church, a short talk by the superintendent, reports of parish from the churches, an outline of the program, discussion, and business. walls and ceiling of the little church dville have been refinished with wall- and plans have been made for re-ing the Sunday school room and the ys, painting the exterior of the church, oing some further repairing on the ge.

Irvin A. Ranney, retired, who died home in Morrisville shortly before will be greatly missed. Mr. Ranney was a long-time member of the Vermont Conference, a man loved and respected by his associates in the ministry as well as by many friends in the parishes that he had served. Waterbury Center also has sustained a keen loss in the sudden death of Homer Freeman, a well-known business man in the community and a stanch member and supporter of the church.

The Burlington District Woman's Society of Christian Service, which has deferred its organization pending district changes in the Troy Conference, will organize at Barre in an all-day meeting, May 22. Mrs. M. G. Cole of Round Lake, N. Y., will be the inspirational speaker.

After five years of effective service as executive secretary of the Vermont Conference Preachers' Aid Society, Rev. Rutherford H. Moore has been appointed pastor of the Federated Church at South Royalton, Vt. Mr. Moore has supplied the church since the former pastor moved away in December, and he comes to the pulpit at the urgent invitation of the people of the entire community. He has ably served Vermont as Conference treasurer, and his work in the new parish has opened in promising fashion. Mr. Moore's son, Stanley J. Moore, is supplying the Union Church at Waterville for the summer season.

Burlington District

(Appointments made at the recent session of the Troy Conference or by adjustments thereafter. Included in this district are the charges of the former Vermont Conference, now merged with the Troy.)

Albany and South Albany, Supplied by Percival Hewitt
Athens and Bondville, Supplied by Lloyd Schloop
Bakersfield, Federated, W. P. Waldo
Barnard, East Barnard, and Woodstock, J. A. Dunlop
Barre, N. M. Moss
Barton and Evansville, A. E. Schoff
Bellows Falls, Federated, Supplied by G. B. Owen
Bennington, C. M. Sturgess
Benson, Federated, Supplied by Thomas Bates
Bradford and Corinth Corners, Charles Schwartz
Brandon and Pittsford, E. N. Beers
Brattleboro, W. R. White
Bristol, Loren Heaton
Brownsville, Felchville, and South Reading, P. B. Ward
Burlington, David Reid
Cabot, Federated, Supplied by E. H. Nickerson
Cambridge and North Cambridge, Supplied by F. H. Reeves
Castleton, Federated, Supplied by M. L. Clough
Chelsea and Chelsea West Hill, Supplied by R. D. Avery
Craftsbury and Collinsville, Supplied by A. B. Killeough
Cuttingsville, Supplied by O. C. Johnson
Danville, West Danville, Walden, and South Walden, L. D. Smith
Derby, Federated, Supplied by Earl Vincent
East Burke, (Federated) and East Haven, J. F. Norton
East Middlebury and Ripton, Herbert Bentley
Enosburg Falls and West Enosburg, M. G. Stone
Essex Junction and Essex Center, P. E. Newton
Fair Haven, Donald Trumbull
Fairfax (United) and Binghamville, R. W. FitzGerald
Fairlee, Federated, Supplied by C. F. Atkins
Franklin, Federated, Supplied by Robert Stevens
Georgia and St. Albans Bay, C. L. Wheaton
Gilman and East Concord, G. L. Fox
Glover, Community, Supplied by John Starie
Greensboro Bend and Stannard, D. G. Deale
Groton, N. H. Scott
Hardwick, Federated, Supplied by J. C. Smith
Highgate Center, Supplied by Harold Stevens
Hinesburg, Federated, Supplied by C. W. Saum
Holland, Union Supplied by H. A. Carson

General Theological Library

Founded in 1860—81st Year

A New England library serving ministers of all denominations

Last year, 1444 ministers availed themselves of its services. Of these, 413 were ministers of Methodist churches.

The Library is maintained by individual subscriptions, contributions from churches and Annual Conferences, and income from a small endowment. It is at present in need of additional financial support.

Subscriptions and endowment gifts for the Library should be made payable to

The General Theological Library
53 Mount Vernon Street Beacon Hill, Boston, Mass.

Church of All Nations of Morgan Memorial

81 Shawmut Ave., Boston, Mass.

For many years this unique church serving the polyglot community of Boston's South End has been a strong tower of spiritual comfort and help. Its language pastors minister to separate congregations in the native tongue. Here is truly "An House of Prayer for All People."

E. J. Helms, Minister; A. R. Mullins, Pastor; Shibly Malouf, Syrian Congregation; Nicola Notar, Italian Congregation; Frank Cunningham, Colored Congregation.
F. C. Moore, Treasurer

When You Make Your Will, Remember the Work of Morgan Memorial

Bibles for Gifts
e have them in all prices, ndings and languages.
Send for Catalogs
Massachusetts Bible Society
41 Bromfield St., Boston

IOUR, ROTHERY & CO.
-- S. T. EMERY --
INSURANCE
BROAD STREET, BOSTON

BY HILL **Newfane, Vermont**
tian camp for teen age girls. Adven- activities designed to develop creative dership abilities. Riding, swimming, rt, music, Little Theatre, trips. Book- L. J. Flint, Newfane, Vt.

TAKE N-GLOW ABLETS
gularly
Cod Liver Oil
trate tablets
e the valuable
s of Cod
Oil—Vitamin
Vitamin D
Copralated
They are an effective tonic.
OLD AT ALL DRUGSTORES
or 50c 100 for $1.00
wer & Company, Inc.
Worcester, Mass.

Irasburg, Federated, Supplied by A. B. Kettell
Isle La Motte and South Alburg, J. C. Cummins
Johnson, Supplied by A. R. Lowe
Lincoln, Federated, Supplied by Bennett Curtis
Ludlow, Federated, Supplied by S. B. Hyde
Lunenburg (United) and Bloomfield, Maurice Porter
Lyndonville, Lyndon (Federated), and East Lyndon, N. C. Webster
Marshfield, Union, V. H. Wachs
Mendon, East Pittsford, and Chittenden, F. M. Sawyer
Middlebury, J. E. Carothers
Middletown Springs, Supplied by A. W. Childs
Milton, Supplied by F. C. Wright
Montpelier and Riverton, G. L. Porter
Moretown, C. O. Latimer
Morgan, Union, To be supplied
Morrisville and Elmore, B. G. Lipsky
Newport, W. A. Bugden
Newport Center, To be supplied
Northfield and Northfield Falls, A. W. Hewitt
North Ferrisburg and Ferrisburg, C. M. Cook
North Hero and Grand Isle, W. S. Harris
North Thetford, Federated, To be supplied
Orleans and Brownington Center, K. B. Burgess
Pawlet, Federated, To be supplied
Pittsfield and Stockbridge, Supplied by B. P. Pardy
Plainfield and Adamant, F. R. Bradley
Poultney, Mark Kelley
Proctorsville, Supplied by O. C. Johnson
Putney, Federated, Supplied by Allen Jones
Randolph, Randolph Center, Bethel, and Bethel Gilead, J. O. Long

Honorary Pres. Bishop G. Bromley Oxnam
W. C. Rice E. M. McNeill C. H. Stackpole
President Treasurer Sec. & Librarian

New England Methodist Historical Society

581 Boylston Street, Boston, Mass.

FOUNDED BY OUR FATHERS!

Every church and every Methodist may have a part in this essential work.

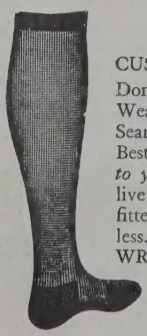
Visit our Library Room!

Write for information!

Books new and old solicited. Legacies needed. New members welcomed.

"God is in the facts of history as truly as He is in the march of the seasons, the revolutions of the planets, or the architecture of the world."

SAFE RELIEF *for Varicose Veins*



WEAR
Worcester Elastic
CUSTOM MADE HOSIERY

Don't neglect Varicose veins. Wear Worcester Elastic Seamed or Seamless stockings. Best because they are *knitted to your own measurements* of live rubber thread. Perfectly fitted. Longest Wearing. Cost less. Ensure Comfort.

WRITE TODAY FOR FREE *illustrated Price List and Measurement Blank.* Includes Elastic Hosiery, Abdominal Belts, and Trusses.

Worcester Elastic Stocking and Truss Company

WORCESTER, MASSACHUSETTS
In business over 50 years

"The Strongest Back is Bent

to the curve of the years, the firmest hands tremble, steady step will totter, the keenest eyes become dim . . the circumstances of his life—long, costly preparation, s salary—a minister is usually the least prepared of ar meet the time when he can no longer give his wonted a service."

To supplement his meager, insufficient income during his declining years the *Preache Society, New England Annual Conference, The Methodist Church,* asks your coop by Will, Annuity Bond, Estate Pledge, Memorial, Cash Pledge or Gift.

STANLEY O. MACMULLEN, Treas. 137 Milk St., Boston, Mass.
WEBSTER H. POWELL, Exec 581 Boylston St., Boston,

Boston University Summer Session

July 7 to August 16, 1941

Offers 314 courses leading to degrees in the Departments of Liberal Arts, Busi Administration, Practical Arts and Letters, Music, Physical Education, Theology, L Education, Social Work, and the Graduate School. A majority of the courses offe carry credit toward advanced degrees.

L. Harold DeWolf, S. T. B., Ph. D., Associate Professor of Philosophy and Psychol at Boston University, will offer the following courses of special interest to reader this publication:

"The History of Ancient Philosophy" – "Problems of Philosophy"
"Seminar in Philosophy" – "Directed Study in Philosophy"

For bulletin and further information, address

ATLEE L. PERCY, Director 688 Boylston Street Boston, Massachus

Richford and Montgomery, A. J. Carr
Rochester (Federated), Hancock, and Granville, Supplied by W. E. Mack
Rupert, C. L. Corliss
Rutland, F. W. Grippin
St. Albans, S. W. Francis
St. Johnsbury, F. M. Hagadorn
Salisbury, Yoked, To be supplied
Shelburne and Winooski, George Ball
Sheldon, Rice Hill, and Sheldon Springs, Supplied by L. T. Dawe
South Royalton, Federated, R. H. Moore
South Shaftsbury and East Arlington, J. J. Prudom
South Tunbridge, Yoked, Supplied by Robert Blodgett
Springfield, Lawrence Larrowe
Starksboro, Federated, Supplied by W. W. White
Swanton and West Swanton, F. W. Engel
Tinmouth, To be supplied
Underhill, Underhill Center, and Jericho, Supplied by Arthur Squires
Union Village and Thetford Center, Supplied by E. L. Rand
Vergennes and West Addison, H. E. Davis
Waitsfield, Supplied by Theodore Gregg
Waits River, East Orange, and West Topsham, Supplied by Richard Weld
Wardsboro, Yoked, Supplied by D. D. Harris
Waterbury and Middlesex, M. E. Genter
Waterbury Center, J. H. E. Rickard
Waterville, Union, To be supplied
Wells, To be supplied
West Arlington and Sandgate, To be supplied
West Berkshire, East Berkshire, and South Franklin, Supplied by T. J. Hutchinson
West Burke and Newark, E. L. Burke
West Fairlee, Supplied by Thomas Rose
Westford, Federated, Supplied by J. L. Holden
Weston and Landgrove, R. D. Leonard
White River Junction, Cranston Clayton
Wilder, Federated, Supplied by J. F. Owens
Williamstown, O. B. Wells
Williamsville, Supplied by Paul Snyder
Williston, Federated, Supplied by W. J. Fillier
Windsor and Hartland, M. A. Turner
Wolcott and North Wolcott, F. L.
Woodbury, F. L. I
Worcester, Supplied by Robert H

ARTISTS' SUPPLIES

Complete studio and office equi Drafting-room supplies. Blueprints and stats.

B. L. Makepeace, Inc

UPTOWN BOSTON BRANCH
Near Copley Sq. at 462 Boylston
Main Store, 10 Bromfield Street, B

WE PAY CASH FOR UNMELTED GOL SILVER, ALSO GOLD FILLED ARTIC

PEASE & CURREN

Refiners of Precious Metal
5 Bromfield Street, Room 22, Boston
Refinery at Tele
PROVIDENCE, R. I. LIBERT

A. GERHARD DEHL

Dramatic Director

Teacher of Voice and Dictio (Author: "Fundamentals of Speech tion")

Tel. LAS. 8581 Auburndale

FEDERAL ENGRAVING

FOR QUALITY AND SERVICE
DAY and NIGHT
Phone LIBerty 2496 — 2497
15 EAST ST. BOSTON

mer Institutes

Institute Commission of the New nd Southern Conference has announced llowing summer institutes and camps, a Conference-wide basis:

20-22, Young People's Institute for of post-high school age, at Willimantic ground, Willimantic, Conn. Rev. Fred- A. Dyckman, Putnam, Conn., dean; Rev. Gates, East Weymouth, Mass., registrar.

22-28, Rhoconsett Institute for senior school group, at Beach Pond Camp, ag, R. I. Rev. J. Arthur West, War- . I., dean; Rev. Richard H. Chrystie, s, Mass., registrar.

7-12, Junior High Camp at Yarmouth ground on Cape Cod. Rev. Chester W. Taunton, Mass., dean; Rev. Ralph F. Jr., East Braintree, Mass., registrar.

ONE COAT COVERS NU-ENAMEL NO BRUSH MARKS

n quality paints of all kinds, ishes and enamels. Inside and de house paints.

ecify Nu-Enamel Products for all work

Nu-Enamel Boston Corp.

20 BROMFIELD STREET

on, Mass. Tel. HUBbard 2524

THE NEWBURY SPA

121 Newbury St., Boston

SUPERLATIVE CUISINE

Complete Daily Lunch 35c and up

40c and up

Dinner 50c and up

No Liquor Served

SASH—DOORS

MILL WORK

HARRY McMANUS CO.

Beverly St. - Boston

Telephone CAPitol 5944

pert work on church properties

Detail work a specialty

OU NEED

A HOSPITAL BED

OR WHEEL CHAIR

Consult:

OWLEY and GARDNER

727 Boylston Street

Phones Ken. 5847 - 48 - 49

al, Hospital & Sickroom Supplies

UNFINISHED

sts - Tables - Bookcases

d assortment of articles for your own ng and decorating. Ideal for gifts.

EW ENGLAND OIL PAINT AND VARNISH CO.

mplete stock of Moore's Paints

narket Square cor. Sudbury Street

Boston - LAFayette 3865

TAURANT DU-BARRY

Table d'hôte

LUNCHEON from 35c

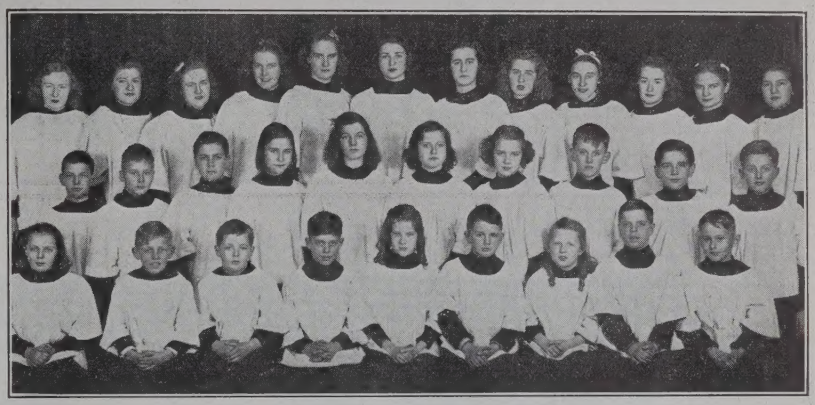
DINNER from 55c

Cuisine Française

O ALCOHOLIC BEVERAGES

WBURY St. Boston

6837 Private Parties



"We'll Bring Him Thankful Praise"

Junior Choir of Lafayette Street Methodist Church, Salem, Mrs. J. West Thompson, Director. These young singers, who are heard regularly at the Sunday morning service of the church, sing Christmas carols over WAAB each year, and also have had a commercial program on the radio. The choir has a membership of forty selected voices.

Church Register

Herald Calendar

Boston University Commencement, June 7-9

Wesleyan University Commencement, June 14, 15

Interdenominational School for Rural Leaders, Garrett Biblical Institute, Evanston, Ill., June 16-July 18

Lisle Fellowship, Lisle, N. Y., June 18-August 1

New England Institute of International Relations, Wellesley College, Wellesley, June 23-July 3

Northfield Missionary Conference, East Northfield, July 7-15

Lisle Fellowship, Denver, Col., July 16-August 27

Northern New England School of Religious Education, Durham, N. H., August 17-24

National Woman's Christian Temperance Union, Sixty-Seventh Annual Convention, Grand Rapids, Mich., August 29-September 3

Summer School of Ministerial Training for New England and New England Southern Conferences, Wilbraham, September 1-5

Summer Institutes for Young People

Lasell, Lasell Junior College, Auburndale, June 29-July 6

Sterling, Sterling Campground, Sterling Junction, July 27-August 3

Laurel Park, Laurel Park Campground, Northampton, August 17-24

Asbury Grove, Asbury Grove Campground, Hamilton, August 24-September 1

CHURCH AID SOCIETY—The annual meeting of the Church Aid Society of the New England Conference will be held Monday, May 26, at 2.30 P.M., in Wesleyan Hall, Wesleyan Building, 581 Boylston Street, Boston. Churches desiring to ask for aid may be represented by the pastor and one layman. William C. Rice, Secretary.

NEW ENGLAND EDUCATION SOCIETY—The adjourned annual meeting of the New England Education Society and the regular meeting of the Board of Managers will be held in the Committee Room, Wesleyan Building, 581 Boylston Street, Boston, on Monday, May 26, at 1 P.M.

William C. Rice, Secretary.

Plan of Annual Conferences

Northeastern Jurisdiction

Conference	*Date*	*Place*	*Bishop*
Baltimore	June 4	Washington	Leonard
N E Southern	June 4	New London	Oxnam

Miscellaneous Advertisements

ROOMS AND BOARD—In Practical Nurse's home for elderly persons. Quiet, convenient location. Florence B. Quimby, 11 Maxwell Road, Winchester, Mass. Tel. Win. 1574W.

SOUTHERN MINISTER, Methodist, wants pastorate July 13 to August 10, vacation time, in 50 miles radius Boston. New England references. Address Zions Herald, Box T.

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, address Rev. Arthur D. Stroud, 35 Temple St.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered back and seat. Rubber feet. Send for sample. $16 dozen. Redington Co., Department 55, Scranton, Pa.

PUPIL NURSES WANTED—The Talitha Cumi Maternity Home and Hospital, 215 Forest Hills St., Jamaica Plain, offers a one year's course in attending nursing to women of good character. Remuneration while in training. Reply in writing to the Superintendent of Nurses.

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, altar vases, altar crosses, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton, Pa.

It's Your Turn Now

"Come Out of Your Shell"

★ ★ ★

Silence Is Not Always Golden

THIS POTENTIAL MADAME CURIE wants reaction and isn't afraid to put on pressure until she gets it. In her intellectual curiosity and zeal for results, she is like BOSTON UNIVERSITY SCHOOL of THEOLOGY. For four years now it has been asking friends of religion to contribute to its CENTURY of SERVICE Fund. Many of these have contributed magnificently. Others, either shell-bound or "busy with many things," have forgotten to choose "the better part." If you are grateful to the School of Theology for the professional training it gave you or the pastors it has provided for your Church or the missionaries it has sent to extend the frontiers of Christendom, say so, and *say it with subscriptions.*

Century of Service Headquarters,
20 Beacon St., Boston

Wake Up and Give